

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / APRIL 15, 1977





by General Superintendent William M. Greathouse

An Essential Enterprise

FROM THE BEGINNING of our history, Nazarene colleges have been an indispensable part of our denominational life. Our founding fathers wisely saw the vital importance of both a prepared ministry and an educated laity.

History has proven the sagacity of this vision. The leadership of our church, both ministerial and lay, has to an astonishing degree come through our colleges and seminary. This was dramatically demonstrated at the recent General Assembly. When Nazarene alumni were asked to make a show of hands at the close of the evening educational service, the overwhelming majority of those present indicated they had attended one of our institutions of learning.

Nazarene colleges are church colleges. They are not merely church-related; they are an integral part of the church itself. They exist by and for the church. Their boards of control are chosen, not by the colleges, but by our district assemblies. Their faculty members are committed to the doctrine and mission of the denomination. They are all holiness colleges. Their support comes in great part from our membership through the educational budget and through financial campaigns among our local churches.

This close tie between our colleges and the denomination is the genius of the Nazarene educational enterprise. Nazarenes give to our colleges and seminary with the same

loving sacrifice they display in their giving to world evangelism. They instinctively realize that our educational institutions are as essential to the ongoing of the church as our worldwide mission enterprise.

But let no one assume that our colleges are merely propaganda agencies for the church. They are educational institutions seriously endeavoring to integrate faith and learning. They are committed to the proposition that truth is ultimately one. Their goal is to bring students to that wholeness of life in which spiritual fervor is combined with critical understanding in a dedication to Christ who is the Way, the Truth, and the Life.

Our eight liberal arts colleges in the United States are fully accredited by their respective regional agencies. Nazarene Theological Seminary and Nazarene Bible College are also fully accredited by their professional accrediting associations. Four of our colleges have accredited master's programs, and Nazarene Theological Seminary now offers an accredited doctorate of ministry. Outside the U.S.A. our institutions are following suit in developing upgraded programs of excellence.

On April 24 we salute our Nazarene educational institutions. Let us fervently pray and faithfully work for the continued blessing of God upon this essential enterprise of the church. □

The Righteousness That Exalteth a Nation

WE LIVE in what is termed a pagan land. With the advent of the Roman legions, ancient Britain was opened up to the message of the gospel. Through the centuries, men have striven to mold a Christian nation. From time to time, it would appear that success was about to crown these efforts, first with the Reformation, then with the eighteenth-century revival under the ministry of John and Charles Wesley.

But in the nineteenth century, the fervour of the Wesleyan era was replaced with a pseudo-morality which succumbed to a liberal theology with its permissive standards. The question before us is a very simple one—is it possible to have a righteous nation?

Perhaps we might substitute the word “people” for nation and say that “righteousness will exalt a people.” Take this thought one step further and say, “Righteousness will exalt the people called Nazarenes.” In what way might this happen?

First of all, any group is righteous only insofar as the individual member is righteous. Therefore, personal righteousness is all-important. Before we begin to deplore the unrighteousness of those around us, let us remember that our greatest contribution will be, not criticism, but compassion. That is one of the fruits of righteousness. Thus a righteous people depend upon the depth of individual righteousness.

Secondly, the group is righteous insofar as their institutions are founded on righteousness, this with particular reference to schools and colleges. They must be based on truth and righteousness, and they must excel academically to equip our youth and to develop in them these qualities for which the parched land is languishing. We must ever wage war on secular society as it attempts to capture the minds of our young people. Right at this juncture our colleges are of paramount importance.

Let us never be ashamed of our Christian foundations. We will no doubt be charged with wearing academic blinkers and with restricting academic freedom in our commitment to the Christian faith. But that will not be a new thing! Does not every man hold a world view of some kind? He holds to a philosophy from which he gives life its values.

Our world view is that righteousness is of paramount importance, and to that cause we give ourselves with enthusiasm. Each intellectual endeavour

is related to that concern—that men not only love truth but hold it in righteousness. This truth must run through every presentation in the classroom. It must characterize our encounter with men on the sportsfield and every relationship of value which we form, particularly in our formative years.

This is a high ideal! Really it is an unattainable one unless we see the importance of personal commitment to the full message of the New Testament. The possibility is found in the fact that we can become the “sons of God.” What Paul is saying in this phrase is that we are citizens of heaven because of a vital relationship brought about by the reconciling ministry of our Lord Jesus Christ.

Righteousness—holiness—becomes those who make up this colony of heaven which presently inhabits the earth. The tragedy is that we too often debase this coin of heaven’s realm. We are called upon to be holy, to walk before God and be perfect. When, therefore, we sell ourselves short by unethical behaviour, we lessen the value of heaven’s treasure. The Bible calls upon us to “lay up . . . treasures in heaven, where neither moth nor rust doeth corrupt, and where thieves do not break through nor steal.”

Our treasure is that holiness which exalts the people called Nazarenes. This must be more than a doctrinal creed to which we give mental assent. It must be for us a daily walk, a way of life. This righteous living allows guilt-free thinking. “The fear of the Lord is the beginning of wisdom.” The Bible urges a giving of oneself to a study of the subject of righteousness—a state of being approved of God.

On our college campuses, we must continue to concentrate upon this great theme and send out men and women with fine academic records and sound spiritual and moral aims.

To build a “nation” of righteous individuals means that each must pray the Psalmist’s prayer and make it his own entirely—“Create in me a clean heart, O God.” Let us take our responsibility seriously, and our loyalty to heaven and God’s kingdom will be as meaningful as it ought. That personal righteousness alone will exalt a nation. □

By HUGH RAE

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HERALD OF HOLINESS

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WHAT THE WORLD NEEDS is a good five-cent cup of coffee. Today, the world is in chaos. World leaders desperately are trying to find solutions to staggering problems; state leaders try one new solution after another; without hope, parents look everywhere for ways to solve their many problems. Many of the difficulties in our time are reflected in Watergate.

What is our vital need? *It is the old-fashioned idea of developing character in the young.* Where can this idea be better accomplished than in institutions of Christian higher education?

Character education should be a vital part of the educational program of church-related colleges today. We must not leave to chance that "like Topsy" these maturing young adults will become the kind of citizens desired and needed in a democratic society.

Opinions on character education differ, as they do on most everything else. Some authorities feel "only facts can be taught and that values upon which character is based must be received unconsciously by other means."

Others feel that there are "certain moral and spiritual values in life and that these can be taught to students, with limits set by their heredity, as their characters are in the process of being formed." Brown writes, "The goal of character education is so to control the growing person's experiences that he will choose these values as his own."

Students today are openly questioning their existence, and are attempting to find worthwhile values from life. Therefore, they must be placed in a stable society while they are growing, maturing, and choosing what they will accept for their lives or reject from the adult society that surrounds them. Youth need standards, models, and tools that they can observe and employ as they are maturing. The need of developing persons is the ability to think clearly and to make wise choices in life. Character education can develop this ability.

Huston Smith, in *The Purposes of Higher Education*, lists six major motivations of the college experience:

1. To develop an adequate hierarchy of values
2. To develop an affirmative, constructive orientation toward life
3. To achieve an independent spirit
4. To assume social responsibility as a participant in the world community
5. To include the interests of others within one's own interests
6. To seek self-realization on the highest possible level.

It has been part of the church-related college's educational purpose from the beginning to develop character, and thereby teach value formation. The methods used have changed over the years, but the goals have not changed.

In this country with the founding of Harvard College in 1636 as a school to prepare ministers for the pulpits of the churches in the New World, one of the chief objectives of higher education has been character training. In those early days, study of religion and the classics was considered sufficient enough to train the minds and morals of the youth.

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CHARACTER EDUCATION:

The Time Is Now

Ed Eckstein



by CECIL M. INMAN

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inatively integrated with their intellectual development" that influenced most dramatically the value judgments of students. Jacobs felt that private colleges with modest enrollments are most likely to provide a climate which could serve "as a cocoon in which a new value-orientation can mature and solidify until it is strong enough to survive as a maverick in the conventional world."

Some authorities in church-related colleges feel that students should be permitted to do their own thing, and that there should be no controls, since students will learn on their own. Still others feel that controls are necessary background wherein growth may occur within clearly marked boundaries.

I do not feel that students left to their own devices will become well educated, productive, and contributing members of a democratic society. Children will not wash their faces nor brush their teeth unless parents train them in those habits.

Likewise, maturing students need guidelines to explore the wilderness called life. I would provide in the classroom and in the home those experiences that would develop values. I do not mean that the maturing students should be forced to choose those values I hold. I would hope that the students would have the opportunity to consider those values I hold and those other values screaming at them from the world. They would be so equipped as to choose those values that last.

The world does not need educational experts to teach students to do their own things, but to provide the climate in which students may consider all the issues of life and accept those that are vitally needed in our time.

Some of these needs are honesty, love, faith, a willingness to serve and not to be served, a desire to contribute to life and make the world a better place, a need to give and not to take only, and to be responsible. The time for character education is now! The homes and institutions of Nazarene Christian higher education can do no less. □

But with the passing of the Morrill Act in 1862 establishing land-grant colleges, the secularization of education began. Secular training now dominates higher education. Therefore, of any time in the history of man, value orientation through character education is vitally needed now.

One of the chief objectives of this approach to character education is to "reinforce patterns and protect students' values from being changed." The college must help the students toward the realization of self and enable students to discriminate between the varied voices blaring in on them in today's complex world. Leslie Karr Patton writes that there is "a growing need for well-informed citizens and leaders who possess a perspective, a basis for judging consequences, a sound sense of values."

Philip E. Jacob writes that "courses, major, or method of instruction seemed to have little influence on students' value judgments." Yet it was "the individual and personal magnetism of a sensitive teacher with strong value commitments of his own, or value-laden personal experiences of students, imag-

LIFE in the Holy Spirit is comparable to continuing education. We generally applaud the "continuing student" but disapprove of the "professional student." Rather than graduating and entering a profession or occupation, the professional student settles into the college or university for what appears to be a lifelong endeavor. The continuing student, on the other hand, completes formal education and then begins to contribute to the well-being of the community by applying his acquired skills. At the same time, he is continuously alert to new opportunities for upgrading knowledge of the chosen career, for exploring new areas of personal interest, and for remaining abreast of major current events.

Jesus instructed His disciples that they were to become continuing students in the school of the Holy Spirit. While busily engaged in the work to which our Lord has assigned us, we should pursue instruction by the Holy Spirit and make all aspects of life sensitive to His teaching. Christian maturity is marked by an increasing expectancy and excitement over the way the Holy Spirit surprises us with new insights into the gospel and its impact on the full range of life.

What is learned from the Holy Spirit ought to convert into increased effectiveness as ambassadors for our Lord. The total bearing of life should more and more reflect the image of our Teacher. The arrogance that may sometimes characterize a novice should be replaced by an humble sensitivity to the diversity and complexity within the church and within the human community served by the church. Rather than having a rigid understanding of God's activity in the world, students of the Holy Spirit should develop an openness to the creativity and freedom with which God in Christ banishes fear, sin, and hopelessness from the lives of men. The student of the Holy Spirit wants to be where God is doing the work of the gospel.

If we cease being eager students of the Holy Spirit, we stand in danger of trying to conduct the work of the Kingdom with carnal weapons. No one is immune to this danger. Let the marks of a good student—a healthy capacity for surprise, a willingness to be corrected, diligence and discipline, and an eagerness to learn—be deeply impressed upon us who profess Christ's name.

Three basic areas in which the Holy Spirit instructs follow.

First, we who are led by the Spirit should become continuing students in the meaning of grace. God's redemptive deed in Christ by which He accepts those who are unacceptable and loves those who are unlovely, should typify the way we think of ourselves and others. Danger marks the way of anyone who begins to take God's grace for granted, or who views himself as the kind of attractive person with whom a wise God would naturally seek association. Heightened insight into the meaning of grace results in increased fellowship with the God who is gracious.



Such insight discloses both the nature and basis of eternal life in God.

The New Testament teaches that God's redemptive activity in the believer should become the model for Christian life in a broken and groping world. Advanced understanding of God's grace does not lead to arrogant separation from those for whom our Lord died. No longer are our evaluations of people determined by the superficial measures used by the unredeemed. Rather, since the profound meaning of God's grace has made its impact on us, we *know* that He deals graciously and creatively with the unlovely and the slow of feet (2 Corinthians 5:16). Students of grace become "grace-events" in the human community. The God who "reconciles the world to himself" makes His "appeal through us" (2 Corinthians 5:20).

Secondly, learning the meaning of grace results in increased awareness of one's solidarity with one's neighbor. It is quite true that we must experience an individual reconciliation with the Heavenly Father. But the exaggerated individualism descriptive of much present understanding of the gospel loses the meaning that our salvation is possible only because of our Lord's free identification with sinners. Acceptance of this identification should lead us to see how we are made one with all men even as we are made one with Christ. In Jesus Christ, God incarnate reaffirmed His solidarity with the creation and refused to give up His legitimate claim to that which He sought to restore. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21, RSV).

When the meaning of God's identification with us is understood, then it becomes clear why the Christian must involve himself fully in announcing the gospel's good news. An intense consciousness of the means by which we are reconciled to God should result in

helps to holy living

CONTINUING STUDENTS

by AL TRUESDALE
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an equally intense consciousness of how we are joined to our fellowman with a bond that cannot be severed. That Christ sends His Church into the world should not surprise anyone. While the maturing Christian is increasingly joined to God in Christlikeness, he is also joined more and more to the world for which

Christ died—to its hopes, its hurts, its sorrows, and its sin.

A third lesson taught by the Holy Spirit helps us understand faith as total confidence in the person of God. His students are taught that faith is willingness to let God be God on His own terms. Some people, in the name of faith and on the basis of their own understanding and desires, set the conditions by which God can prove himself to be God. But the Holy Spirit teaches us that faith in God is in fact impossible so long as we insist on dictating such terms. Such human standards become barriers that keep God from speaking and acting for himself. What passes for “faith” may be in fact “faithlessness.” Faith in God is absolute confidence in His holiness and goodness, His power and love, and a resolute willingness to rest in them. To pray “Thy will be done” is to express certainty that “God does all things well.” When we know *who* He is, then there is no need to tell Him *what* He ought to be. That He is the Father God is knowledge enough. And such is the wisdom we learn as continuing students in the school of the Holy Spirit. □



LET'S NOT PULL IT UP!

by VERNON L. WILCOX
Nampa, Ida.

A DISTRICT SUPERINTENDENT told me about his young son who had planted a tree in their front yard. One day he found the boy holding the little tree in his hands, having pulled it up by the roots. When asked what he was doing, he replied: “I was trying to find out if it was growing!”

Just recently I read three words that carry a wallop: “Introspection destroys emotion.” When we begin to take ourselves apart, we begin to fall apart. To be continually investigating our experience to see if we are still saved will lead us eventually to utter confusion. We don’t have to feel our pulse each moment to find out whether we are still alive. We just go out and act as if we are alive—and sure enough we are!

How many Christians have lost the joy of the Lord

by trying too hard to have “an emotional high” all the time. They try to make God come to their terms of discipleship, saying in effect: “Lord, I’ll serve You if only You will make me feel good.”

Now we all like to be blest, and when God chooses to give us an emotional surge, we are happy about it. But when for the moment His face seems to be hidden, we are just as much His children as before. Our commitment is: “Lord, I’ll serve You in the valley as well as on the mountain or the plateau.” Our relationship with our Lord does not depend on our momentary feelings but on His eternal Word.

What can we really know for sure? “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). And “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (v. 7).

Knowledge of pardon and cleansing does not depend on how I feel, but on His Word. He doesn’t change; His Word doesn’t change; His purpose for me doesn’t change; His attitude toward me doesn’t change; His acceptance of me doesn’t change. I am His child, a member of His family, a “partaker of his holiness.”

This assurance does not create carelessness regarding God’s law, but it does give blessed freedom to fulfil that law in the joy of obedience, which is the greatest joy in the Christian life.

So, we walk in His light and receive His cleansing and carry on our work for Him without constant worry as to our relationship with Him. We accept Him—and better yet, He accepts us! And we live in the light of that knowledge day by day. Praise His name! □



Lessons Our Students Have Taught Me

SOME YEARS AGO, in the providence of God, I received a "mid-course correction," so that my ministry entered a somewhat different phase: the joyous, rewarding ministry of Christian higher education.

During these years, a large number of students have enriched my life. In particular, I think of *Tom, Harmon, and Morris*. Their lives as students on our campus reinforced for me a variety of truths. They taught me lessons I shall always remember.

TOM reinforced the truth that *we can be sure*. He dropped into my office one day in his senior year to recount a life-changing experience. He was a busy young man. He carried a heavy academic load; he worked with his hands to support his family; he pastored a small, rural church.

Through a variety of situations, including class-work and personal interaction, he faced up to the question of personal assurance in the experience of Christian holiness. He was not sure. His heavy load did not permit an endless prayer vigil, but he proposed to spend a period of time each evening, in a "solitary place," to settle the matter with God.

With that unflinching purpose, he went to prayer. The very first evening, in less than half an hour of intercession, God spoke peace to his heart. He had allowed a few weeks to go by in order to test that relationship. He had now come to share word of that abiding assurance.

Today you will find Dr. Thomas G. Nees building hope in a sea of despair in the ghettos of Washington, D.C. Under God, John Wesley and Phineas F. Bresee are impelling him forward. He is sure.

HARMON taught me the lesson that *the message is important, too*. Possibly one could say, "The medium is the message."

I can still see Harmon as he came to our campus

and began his college career. He seemed to be just a lad, attractive, sturdy. Within a few years he was studying *homiletics*, how to prepare and deliver a sermon. That discipline is concerned with *substance*, biblical exposition, but it is also concerned with *form*, outlines and the like.

It was Monday morning and Harmon had preached in the homiletics class. His fellow students and the teacher had offered constructive criticism, especially about the outline, the form. Without a scrap of defensiveness Harmon replied simply, "I preached that sermon last night, and 25 seekers came to the altar."

Only recently, I heard Harmon Schmelzenbach III hold 1,000 students enthralled as he told of his life and ministry in Africa. We were captivated as we visualized a veritable kaleidoscope of scenes: blind Samuel, hundreds of black preachers, burgeoning national districts, the overarching threat of international conflict. I remembered again, *the message is important, too*.

MORRIS reinforced the growing persuasion that *learned piety is possible*. It was the Wesleys, Charles and John, who made it their aim to "unite learning and vital piety, so long divided."

I can still see Morris, nearly lost from view in a large class of freshmen, beginning serious study of the Bible. The years soon made it clear that here was an unusual student, not only in New Testament Greek and philosophy, but also in physics where he asked no odds.

But more than this, a personal, spiritual odyssey was also in progress. Struggles came, but commitment also emerged. An example of learned piety was developing in our presence.

He preached in the closing service of the student preaching mission. Personal and academic pressures had been fierce, but victory and blessing burst through. The chapel service collapsed in a mighty response of students thronging the altar.

SEEDS OF LOVE

*When life is full of sadness,
As you reflect your woe,
Seek ye soon the Savior,
The One who loves thee so.*

*Christ will grant thee joy and peace
Where sorrow would have grown;
And placed where hatred could
have been,
The seeds of love are sown.*

—THOMAS R. COUCH
Memphis, Tenn.

by A. ELWOOD SANNER

Northwest Nazarene College
Nampa, Ida.

Many years of grinding graduate study followed, mixed with pastoral service. Tragedy and bereavement came, but in time resurrection also; a new home and family. Academic honors were inevitable. His major professor, a New Testament scholar of international renown, said that his dissertation would make a contribution centuries would not erase.

After a decade as a colleague, he left us to minister to our seminarians in Kansas City. Dr. Morris Weigelt there continues to prove that *learned piety is possible*.

What shall I more say? Time would fail to tell of Alan, Jeanine, Norman, Maurice, Dan, Clari, and Ralph; of Gaymon, Jerry, Pat, Lynn, Rodney, Hal, Howard, Terry, Stephen, and scores of others, who have enriched our lives.

You may have noticed that I have not spoken of *my* students. They are *ours*. So many on campus, in the churches, even in society at large, have sacrificed and given so much. After a recent inspiring chapel service, I said to a colleague—"Whatever the cost, it's worth it!" He agreed. □



HAVING EYES TO SEE, THEY SEE NOT

by THEO CARTER

Atlanta, Ga.

AS I LOOKED BACK upon my visits on a recent day, I was especially struck by the contrast between the homes and attitudes of two families which I visited.

My first stop was in the home of a couple who have been blind from birth, and for more than 60 years have lived without sight. Their home is humble, and by today's standard they live far beneath the poverty level.

But they had something that I didn't find in another home that day—hearts filled with gratitude. They told me how good God had been to them, and how they loved Him. They told me how He had supplied their every need until they wanted nothing. As we prayed together, I felt a little of heaven in that humble home.

My next stop was so different—nice home, beautiful surroundings, two television sets in one room. It seemed they had everything; that is, everything except the commodity that I had just sensed across town. There was no word of thanks to God. In the first home, with so little, they were thankful for what they had. In the second, with so much, they were complaining because of things they did not have.

They had a boat, but how tragic—they didn't have a shelter to keep it under while it was out of the

water. They had three cars, but the family garage would only accommodate one. They did not give one little hint that there was anything for which to be thankful. When I started to pray, I found it difficult to ask God to supply a larger carport when they hadn't even thanked Him for the three cars!

When the day was over, I tallied my calls, considering the wants, the needs, and the attitudes of those whom I encountered. Within myself I said, "Even though we have eyes to see, do we *really* see?" We all need to pray that our eyes will be opened to the abundant blessings that God has bestowed on each of us, and that we will somehow become blind to the pleasures of the world.

Of all the people I visited that day, the blind couple were the only happy and contented ones I found. I said, "O God, if that's what it takes to make us happy and thankful, let our boats sink, our homes run down, and our cars fall apart. Maybe then we would have the time to reflect upon the many really important things that we have for which to be thankful."

From now on, when I want my spirit lifted, my soul inspired, and my gratitude increased, do you know whom I plan to visit? Yes, I am going to the home where they are thankful.

One has said, "I complained of having no shoes until I met a man who had no feet." The tragedy is, we can be so blinded by our own selfish desires that we would not even notice if we met one without feet. Jesus said there would be those who would say unto Him in that day, "When saw we thee hungry, . . . thirsty, . . . sick, . . . naked, . . . or in prison?"

We who have eyes to see, do we *really* see? □

Happy Is the Man Who **READS**



Alan Cliburn

CHILDREN incessantly ask “why” because they want to know. More than mere facts, they seem driven to find explanations. Adolescents talk by the hour (all too frequently on the phone) because they’re curious—they want to know about things, events, and most of all—other persons. Adults, though less actively inquisitive than youngsters, also seek understanding. As Aristotle summed it up long ago: “All men by nature desire to know.”

We desire to know because our uniqueness, lifting us above the rest of earth’s creatures, centers in language. Our ability to communicate through words makes us men. Paul Tournier says, “Man is a person inasmuch as he can speak, and inasmuch as one can speak to him and with him.” In fact, as N. Scott Momaday says, “Man has consummate being in language”—we are what we are largely because we use words.

This squares with the Bible’s exaltation of the WORD. When God created, He merely spoke and the world emerged. When dealing with Israel, He revealed himself and His will in words. When He inspired prophets, they cried, “Hear the word of the Lord!” When John struggled to describe the mystery of the Incarnation, he asserted, “The Word became flesh” (John 1: 14), and showed that the very nature of God includes the self-revealing Word.

Since “all things were made by” it, the “Word of God permeates every creature in the constitution of the world,” as Ambrose said. We

by **GERARD REED**

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PEN POINTS

CAN GOD SEE INSIDE?

A tall hedgerow of trees borders the property back of our parsonage. It provides privacy and camouflages all that lies within.

As I look out today, I see a kaleidoscope of greens, yellow, gold, and brown. Piles of leaves have already fallen. For the first time in months I can see through the foliage to what stretches beyond. Soon the area will look bare and naked; nothing will be hidden from view.

I think of my soul as it must look before God the Creator. Jesus, who looked into Simon’s innermost self and told him his deepest thoughts, inspects every heart and sees “the real me.”

In our hedgerow I see a number of things that were once well hidden. I see a tree house—a plaything. I see cans, old lumber, and scattered paper. I see dead branches lying everywhere. I can see the squirrels as they scamper

here and there. I can even see the vacant field that reaches out.

Can God really see inside? Can He see the pretense, the “playing church”? Can He see the litter of selfish motives and compromises? Can He see the dead limbs of unconcern, lack of vision, and laziness? Can He see the little foxes of jealousy, hurt feelings, and self-seeking? Can He see the emptiness which lies behind the cover-up?

O God, don’t let us be like the Pharisees of whom Jesus said that they “make clean the outside of the cup and of the platter, but within they are full of extortion and excess” (Matthew 23:25). □

—**FRANCES SIMPSON**
Wichita, Kans.

understand things, from the most common to the most complex, when we encompass and explore and explain them with words, for words are rooted in the very nature of things. As light illuminates what things are, words enable us to grasp truth.

Some words are so important that Jesus said, "Heaven and earth may pass away, but my words shall not pass away" (Mark 13:31). Eternal truth, saving truth, more important than anything in the world, takes on meaning and is preserved in language.

Tragically, our society tends to distort and debase language. Propaganda and commercials, both committed to repetitious lies which anesthetize our minds, have deprived language of its truth-bearing power. Paradoxically, illiterate people, living close to nature, often have greater fluency and poetic sensitivity to words than literate residents of technological societies. So-called "primitive" peoples often reverence the word, thereby showing their insight into reality; for if language shapes man's being, one who reverences man respects his language.

The word, formulated in language, has been transmitted and preserved through both oral tradition and written records. Man's mind is a marvelous creation, and wherever he has not written records, he stores memories in his mind.

Thus Homer's *Iliad* (read with difficulty by most of us) was transmitted from generation to generation by bards who memorized it completely. Navajo medicine men know, word for word, several healing ceremonies more lengthy than the New Testament. In short, though men may have differing customs and levels of technological sophistication, they have always been amazingly able to express themselves and their beliefs in language.

In the days of the biblical patriarchs, and no doubt throughout the pre-Christian era for most Israelites, the Word was transmitted and retained primarily by men's minds. Gradually, however, the written language replaced oral tradition, and books became vehicles for the Word. God inscribed the Commandments in stone, and the Old Testament is a collection of written documents.

Consequently, both Jews and Christians have treasured the written Word. Answers to questions, from Jesus' replies to Satan in the wilderness to Thomas Aquinas' philosophical investigations, have been solved by the simple formula, "It is written."

Primarily, reverence for the Word was reserved for Scripture. Both Thomas Aquinas and John Wesley professed to be men of "one Book." But they both read and wrote many others, so they obviously meant they judged only one Book absolutely authoritative. In addition, they found it important to read and think about other books in order to proclaim Scripture's truth and educate others properly.

In these days, amidst shallowness and distortion in the popular media, Christians have a responsibility to hear and preserve the Truth. Consequently, we must be an educated, reading people. And since we have limited time, we must read properly in order to be all God wants us to be.

"Your words are you," David Augsburger says, and

Scripture concurs: "As a man thinketh . . . so is he." We think according to the words we receive and treasure. Psychological studies have even shown that our image of man's nature rises or falls according to whether we hear good news or bad news. Our reading and listening, even if without design, shape our very being! How important, then, for us to read and think well!

Great books—both "secular" and "sacred," if you must categorize books which illuminate what is true—need to be read and reread and mulled over and discussed. Doing so demands that we acquire and use books. Erasmus said, "When I get a little money, I buy books; and if any is left, I buy food and clothes."

Few people's budgets allow for books. Many people, in fact, see little need for education at all—much less a liberal arts education in a Christian college. But if our uniqueness as human beings stems from language, how foolish we are to buy cars and trinkets and leave our minds blank (only to be filled with scattered comments of Walter Cronkite, Johnny Carson, and other "celebrities").

Instead, let us buy and give, read and discuss the Word—that Word which breaks forth in every truth we discern—for therein lies our dignity as men. □

ONLY A WORD

It was only a word—not much, you say,
Nothing to fuss about—
But it wounded the spirit of one on the way,
And caused that one to doubt,
And the doubts increased as the thoughts
did dwell
On that word throughout the day,
And by the time the darkness fell,
That one had gone astray;
Had listened to Satan and turned away
From the path of peace and light,
Because of an unkind word that day,
Spoken in meanness and spite.
Yes, only a word—you say, "That's all!"
But spoken in anger or hate,
It may turn someone from the Savior's call
And cause them to lose their way.
But, oh—that word, if spoken in love,
Can bless and encourage the weak,
Can help them find new strength from above,
And cause them His grace to seek.
So what of your words? Do you choose them
well?
Do they blessing or cursing bring?
Will they echo forever in the halls of hell
Or resound in the courts of the King?

—MABEL E. ADAMSON
Kansas City, Mo.



by ROBERT BRANSON

Eastern Nazarene College
Wollaston, Mass.



The BIBLE In English

A CONTEMPORARY ENGLISH BIBLE

In 1961, on the three hundred and fiftieth anniversary of the publication of the King James Version, or as our British brethren would say, the Authorized Version, *The New English Bible—New Testament* was published. Nine years later both Testaments plus the Apocrypha,¹ which the Church of England accepts in its canon of Scripture, was set forth.

The New English Bible (NEB) represents the concern of the churches of the British Isles that the Word of God be heard in the language of their people. Past generations were familiar with the language of the KJV, having heard it read in church and home and having studied it in school. However, their young people have grown up in a secular society, rarely attending church or hearing the Bible read. They have little acquaintance with the Word of God, and the language of the KJV is unfamiliar to them.

In May, 1946, the General Assembly of the Church of Scotland resolved to approach the other churches of the United Kingdom with a proposal to produce a new translation. Most all of the major Protestant churches agreed, and within two years the Joint Committee on the New Translation of the Bible was formed.

The Joint Committee established four panels; one each for translating the New Testament, the Apocrypha, and the Old Testament, and the last a board of literary advisers to review the work of the translators. Members were drawn from among the best scholars of the British universities, but denominational considerations played no part in the selection.

Unlike the English Revised (1881-85) and the *Revised Standard Version*, the NEB is not a revision of the KJV, but it is a wholly new translation. The translators were to render the Scriptures into contemporary English, to create a new and fresh expression of the Word of God. In order to accomplish their aim, they translated not word for word from the original languages, but sense for sense.

Through this means they tried to express in simple, direct English the meaning of each passage. Thus

they avoided stiff, choppy sentences characteristic of Hebrew and produced a smooth, flowing translation that captures the attention of the reader and draws him on to read passage after passage.

The Joint Committee did not intend to produce a Bible that would replace the KJV, but that would supplement its use. Thus it was originally "intended especially for people not associated with any church, for young people, and for church-goers whose familiarity with the Bible has blunted its impact."² However, it has proven to be very popular with the "church-goer" and is finding wide use in many of the British churches, and even some use in American churches.

The format of the NEB is rather attractive, being published in paragraphs rather than in verses. This aids in ease of reading. The verse numbers are placed along the side of the page. Not only are there summary notes at the top of each page, but section headings are periodically placed between the paragraphs. There does seem to be an inconsistency at this point, as the titles of the Psalms are omitted on the grounds that they were not originally part of the Psalms but later additions.

Poetry is printed in verse, making it easy to distinguish from prose. A system of indentation is used to indicate the length of lines in the original language. Four-beat lines begin farthest to the left, three-beat lines are indented a little, and two-beat lines still more.

As one reads the NEB, he is struck by the blend of both stateliness and the modernity of expression. Genesis 1 begins: "In the beginning of Creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the face of the waters."

1. See Dr. McCumber's note on the Apocrypha in the "Answer Corner" of the January 1 issue of the *Herald of Holiness*. The NEB can be purchased without the Apocrypha.

2. M. Burrows, *Journal of Biblical Literature* 89 (1970): 220.

There is a touch of the old with a newness that is refreshing. Luke 16:15 is quite clear: "You are the people who impress your fellow-men with your righteousness; but God sees through you, for what sets itself up to be admired by men is detestable in the sight of God." Note also Mark 5:14: "The men in charge of them took to their heels," and 2 Corinthians 11:9: "Then, while I was with you, if I ran short I sponged on no one."

Occasionally, the American reader will come across a British expression that seems odd to him. Acts 5:24 reads "the Controller of the temple" instead of "the captain." 1 Corinthians 9:3 has, "To those who put me in the dock this is my answer." Jesus' answer in Mark 12:15 to the question of paying taxes reads, "Why are you trying to catch me out?" Also, where an American would say "grain," the word "corn" is used and money is expressed in "pounds." Of course, any translation made by Americans would sound odd to British brethren whenever distinctively American expressions would be used. These types of expressions are rather rare, however, and do not hinder reading.

In the critical area of holiness, the Wesleyan will not be satisfied. 1 Thessalonians 4:7-8 is excellent: "For God called us to holiness, not to impurity. Any one therefore who flouts these rules is flouting, not man, but God who bestows upon you his Holy Spirit." Romans 6:6; 1 Thessalonians 5:23; Titus 2:11-14; 1 John 1:7 are all well done, reflecting an advance over the KJV in clarity and interpretation.

However, the translators show a preference for the word "consecrate" over "sanctify" in too many places. It appears not only in John 17:19 but also in verse 17. It appears as a mistranslation in 2 Corinthians 7:1, "complete our consecration"; in Ephesians 5:25, "Christ also loved the church and gave himself for it, to consecrate it"; and in 2 Thessalonians 2:13, "the Spirit consecrates you."

The word "dedicate" is also found in Ephesians 1:4, but "holy" or "holiness" is appropriately used in Romans 6:19, 22; 1 Thessalonians 3:13; 1 Timothy 2:15; Hebrews 12:10, 14. The Greek word for "flesh" is translated "lower nature" in Romans 8:5 and Galatians 5:16, 18, 24. This latter phrase tends to confuse natural human nature with the state of the unregenerated man, a spiritual condition which distorts human nature.

In addition, many will be offended by the wholly unwarranted reading in Acts 10:46 and 19:7, "tongues of ecstasy." The readings "ecstatic utterance" in 1 Corinthians 12:10, 28; 14:13, 18, 26, 34; "language of ecstasy" in 1 Corinthians 14:2, 4; and in verse 6 "ecstatic language," are all unwarranted interpretations imposed by the translators without basis in the original language.

The NEB can be utilized profitably for private devotions. Its use as a study Bible is limited because of its method of paraphrasing the original languages. It was not originally intended to be employed from the pulpit; and in light of some of the shortcomings that have been pointed out, the pastor should be cautious in using it.

Yet it is basically a good translation that appeals to the modern reader. Any version that speaks

clearly, as this one does, the message of God's loving redemption should find acceptance with the people of God. However, it probably should always be used as a supplement to a more literal translation in either public or private usage. □

Reviewed by

MARLOW SALTER
Kansas City



BOOK BRIEFS FOR YOU

GOD'S SPIRIT IN TODAY'S WORLD

Perhaps no detail of Christian doctrine is so shrouded in mystery as that of the Holy Spirit. God the Father, Creator and Lord of the universe, can be recognized with our limited understanding. And God the Son, the Incarnate God, "was made flesh, and dwelt among us." The Apostle John wrote, "That which we have seen and heard." Jesus, our Emmanuel, we can, to a degree, perceive. But the Holy Spirit baffles our comprehension.

Dr. W. T. Purkiser in his preface translates John 14:16 from the Greek, "I will pray the Father and He shall give you Another just like Me." A key emphasis is the unity of the Godhead—that the "Holy Spirit is the Spirit of both the Father and the Son."

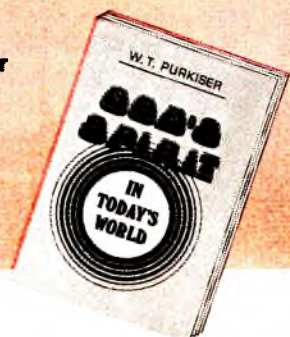
There is a chapter on the gifts of the Spirit, dealing with current misconceptions. Another chapter discusses the fruit of the Spirit. Here the reader may gauge his Christian life by God's measure of spirituality. The scope of the book gathers the basic teachings of the Scripture as they relate to the Holy Spirit's ministry.

This is not a doctrinal discussion of the Holy Spirit. But as the title indicates, it is a study of the Holy Spirit in His ministry in our day and time. It is written in nontheological language that the average person can understand concerning the Holy Spirit's place in the world. □

by W. T. Purkiser

Beacon Hill Press
of Kansas City

To order,
see page 27.



holy Men of Old

OUR HERITAGE MAKERS



by JOHN CHILTON

Trevecca Nazarene College
Nashville, Tenn.



FRANCIS ASBURY—Prophet on Horseback

“ . . . One of the most spacious luxury ships sailing . . . The crew is friendly . . . and 500 strong, one crew member for every two passengers. The dining superb. The entertainment nonstop. Midnight buffet. Breakfast in bed.” Thus reads the advertisement for the modern ocean voyager.

When young Francis Asbury left England for America in 1771, conditions were somewhat different.

We set sail from a port near Bristol, . . . for three days I was very ill with the seasickness; and no sickness I ever knew was equal to it. The wind blowing a gale, the ship turned up and down, and from side to side, in a manner very painful to one that was not accustomed to sailing. . . . Our friends had forgotten our beds, or else did not know we should want such things; so I had two blankets for mine. I found it hard to lodge on little more than boards.

So began the 26-year-old Asbury's missionary journey to the New World, a journey which was to stretch into a 45-year ministry and would leave his indelible imprint upon the holiness movement in America.

Born into a nominally religious Anglican home near Birmingham, Francis showed early promise as a student and was reading the Bible at 7 years of age. He was a very introspective boy, however, and got along poorly with his schoolmates. By the time he was 12, a series of brutal teachers had squelched his desire for learning and he dropped out of school, never to return.

It was about that time that Francis' sister, the only other child, suddenly died. The shock of this loss drove his mother to the Scriptures for consolation. She and her son began to search for places to hear evangelical preaching, and soon they made contact with the Methodists.

Francis was converted before he was 14 years of age, immediately joined himself to the nearest class meeting, and soon was exhorting in local prayer meetings. In 1766 he received his first appointment as a traveling Methodist preacher, and five years later he volunteered to go as a missionary to America. Within three weeks he was on the ship.

The Methodist church in the New World was a

small and scattered group of believers in 1771. A few English and Irish Methodists had migrated to the colonies and they began to hold services in their homes. There were small clusters of these societies in New York, Philadelphia, and Delaware and several groups in Maryland. Two English preachers had preceded Asbury and his fellow missionary, and they now set about to organize and establish the work.

Asbury soon realized that city ministries were not reaching the masses of the people, and he began to travel about the countryside, organizing societies and establishing preaching points. Soon he was traveling all over the northern colonies and even ventured down into Virginia on occasion. The more he traveled, the more he became accepted as the leader of the American Methodists, and the more he was resented by his fellow preachers.

Francis was never distinguished for his timidity, and his zeal was often mistaken for “pushiness.” One of his superiors observed that he would do better to stick to his preaching and stop his “gazing around” at neglected areas. The more he was criticized, the harder he worked.

When war erupted between the colonies and England, all of the other missionaries packed up and returned to England except Asbury. Though he considered himself a loyal subject of the crown, he felt that God's work among the colonists must go on and so he stayed.

The American frontier was wild and chaotic in those days, and probably no man did more to tame it than Francis Asbury. He crossed and recrossed an area larger than the continent of Europe, riding on horseback or bumping along in a primitive coach upwards of 6,000 miles every year.

By sheer tenacity and force of personality, he forged the scattered societies into a church, and he became the living symbol of Methodism in the New World. When the Methodist Episcopal church was organized in 1784 as a separate, independent national group, Asbury was ordained its first bishop.

As did so many of the early itinerant preachers, Asbury traveled under unbelievably difficult conditions. Roads were almost nonexistent, and bridges

unknown, so hip-deep mud and swollen river crossings were all in a day's schedule. At the end of one day's journey through Tennessee, his diary entry reads: "O, the rocks, hills, ruts, and stumps! My bones, my bones!"

Accommodations were often primitive even though offered unselfishly. He slept in barn lofts where he could see light through the roof. And when a bed was available, it often must be shared with several other occupants and a variety of fleas and bedbugs.

He suffered constantly from a great variety of physical ailments, most of which were brought on by his exhausting pace and exposure to the elements. In the face of unremitting pain, he preached almost daily and witnessed to all who would listen. He never took a day of rest except when too ill to preach or travel. All this for a salary of \$80.00 a year, paid only when funds were available.

Francis Asbury was a man driven by a vision of God's kingdom in America. He was dead serious about the salvation of souls and was often hard on

those who displayed a lesser zeal. He had no use for ease and diversions, and frequently rebuked himself in his journal for momentary lapses into laughter or trifling conversation. He rose early for prayer and study, read great numbers of books of all kinds, and always urged his preachers to read widely.

Asbury finally burned out at the age of 71. He died in 1816, near Richmond, Va., where he had preached his last sermon sitting on a table in the old Methodist church. His last act was to share family worship with the family who was caring for him.

Francis Asbury was an austere man and would not have wanted to be considered lovable. But his commitment was awesome, and he left his stamp on the history of the young American nation.

As he crossed the Atlantic 45 years before, he had written these thoughts in his journal: "Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No; I am going to live to God, and to bring others so to do."

Mission accomplished. □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
Nazarene Theological Seminary
Kansas City



TO TEACH AND LEARN

Carlyle once received a letter from a young man asking him how to become a successful teacher. Carlyle wrote saying, "Be what you would have your pupils be. All other teaching is unblessed mockery and apery."

In teaching, whether it be in the youngest class in a humble Sunday school, or at the doctoral level in a great university, the role of the teacher is that of reproducing himself. He is to transmit his skills, his understandings, and his character to those who sit under his teaching.

There must be no detachment of the teaching agent from the teaching content. The great teachers are those who are caught up in, and captured by, the truth they are presenting to their pupils. They are consumed by that truth, and they have an all-consuming desire to have others consumed by it. One must not attempt to present truth in a detached, clinical manner. Truth must first present the teacher to the pupil before the pupil can be presented to truth.

Our Lord Christ demonstrated this quality in His teaching ministry on earth. He not only taught about God, His teaching was of God because He was God. It was a firsthand account of the activity of

God in His own life. He not only taught *about* the will of God, He had a controlling passion to *do* the will of God.

Because He was possessed by the truth He was teaching, He spoke with both authenticity and authority. The truth He presented to men compelled them to make some kind of response to it. Having heard Christ teach, His hearers could not casually say, "That was a nice lesson," and then go on their way thinking, feeling, and behaving as before. Sometimes the truth *got* to his hearers. More than a few times the Pharisees were incensed by what He taught (see John 8). Sometimes the truth *got* Jesus' hearers as it did with Matthew who, after hearing Jesus, left a lucrative business to follow Jesus and do something that was *really* worthwhile.

Would you be a Christian teacher? Then be possessed by the truth that you wish others to possess. Like Jesus, *be* what you teach. All other qualities and gifts cannot compare with that requirement.

Would you be a Christian learner? Then let your whole being respond to God's truth; letting it change your thinking, your feeling, your doing, and your being. All other education is "unblessed mockery and apery." □

Editorially Speaking . . .

by W. E. McCUMBER

EDUCATION FOR LIFE

There are two kinds of education—education for a living and education for a life.

The latter kind is best. We have to do more than make a living. We have to relate ourselves to others, and to do this wisely and happily we need more than vocational skills. We need insights into nature, into politics, and into human beings.

Such insights call for study in such areas as philosophy, science, history, literature, music, and art. Our reading and study does not have to be formal and structured, but if we are going to live while we are earning a living, it has to be!

The human dimensions of our lives are more important than our job skills. The doctor who loves surgery but hates people is a potential murderer. The banker who loves money but hates people is a potential embezzler. Life and property are safe only when people matter more than things and more than “success.”

But people won't matter that much unless we understand them, and to understand them we must know where they are coming from, what historical and cultural forces have shaped their thinking and actions. Such knowledge requires learning in those areas we have traditionally called the humanities.

Education that is only vocational can be terribly dehumanizing. A person totally absorbed with his work until nothing else matters reduces himself to a machine and others to tools. They matter only if they help him “succeed.”

On three different occasions I watched my wife quietly transform the atmosphere of offices where she worked. People were petty, selfish, jealous, and irritable. The working atmosphere was tense and unpleasant. The women in those offices were skilled with machines but insecure and unskilled about human relationships. Without fanfare, and hardly aware of what she was achieving, my wife changed the vocational environment completely by being a loving, caring, outgoing, self-giving person. Those

offices became relaxed and happy places, and the work was done more efficiently because the workers were more genuinely human.

I am talking about two kinds of education, not two types of schools. You can educate for life at a vocational school. You can educate for a living at a liberal arts school. The difference lies at the point of motivation and interest—whether people matter most or whether *my* career, *my* paycheck, *my* “success” matters most.

The “long run” belongs to those who educate for life, not just for a living; to those who are service-oriented, not “success”-oriented. The future will honor the scientist who saved the lives of babies; it will despise or forget the scientist who advanced germ warfare.

So far I have discussed education on the horizontal level only. But life's highest relationship is to God. No one is truly educated for life who denies or ignores this dimension of human existence. And the primary textbook for “higher” education is still the Bible.

To know how to make a living but not how to relate lovingly and helpfully to fellow workers is sad. To possess outstanding job skills and not love God or care for people is tragic.

The Gospels tell how Jesus healed a demented man by exorcising the demons that possessed him. The demons stampeded a herd of swine into a nearby lake and they drowned. The people of that area wanted Jesus to leave, and He did. A man had been saved, but hogs and money had been lost. To them hogs mattered more than humans, money more than men, so they could not tolerate the presence of Jesus. That is a picture of much of our modern life!

Educate for life, not just for a living. Making money and having things is not as important as serving God and helping people. Being genuinely human is a greater achievement than succeeding at a career. We are persons, not machines. □

A better way than cramming for an exam at the last minute is to prepare early and to stay prepared daily. And that is the best way for all of us to prepare for judgment.

ON TAKING FINALS

Before me as I write this editorial are 80 students, quietly and intensely taking a final examination. They have not been this quiet, or seemed this serious, the whole semester. There is something about finals that subdues levity, bravado, and indifference. Except for occasional sighs and groans the room is almost eerily quiet.

The situation makes me think of the awesome time coming when we shall all take our finals. "We shall all stand before the judgment seat of Christ." In that blazing and unsparing light all strut and boast will disappear. Bluff answers to probing questions will die on our tongues before they reach our lips. The moment of truth for each of us will discourage, by its awful finality, any jest, banter, or threats.

The final being taken by my students is called a "comprehensive." They are responsible, on this exam, for the entire content of the course. The last judgment will be a comprehensive also. The whole of life in all of its relationships to God, people, and things will be examined. Scripture teaches that we will be judged according to our words, our deeds, and even our secrets. "By your words you shall be justified, and by your words you shall be condemned" (Matthew 12:37, NASB). "We must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds" (2 Corinthians 5:10, NASB). "God will judge the secrets of men through Christ Jesus" (Romans 2:16, NASB).

What we have said, what we have done, what we have been inwardly will have total exposure in that day. The Judge before whom we will stand is perfect in wisdom; He cannot be deceived. He is perfect in righteousness; He cannot be bribed. From His sentence there can be no appeal, for there is no higher court.

Does this mean that we are doomed? Have we not all sinned? Have we not, even when our intentions were good, blundered badly with damaging results to ourselves and others?

But the Judge is none other than the Savior. He

loves us, and He wrote His love in letters of blood when He died, "the just for the unjust," to save us from sin and bring us to God. By His grace we can face Him in judgment with our sins forgiven, our lives redeemed, and our hearts submitted to His lordship. Our judgment can really take place now, in a moment of faith, when we embrace His promise of salvation and He cancels our guilt. There is a sense in which the sin question has become the Son question. Our final "pass-fail" hinges upon the response we are making to the question first put by a Roman official: "What shall I do with Jesus?"

When the gospel is preached, the judgment is faced! If we have yielded to Jesus in trust and obedience here and now, we can face the final exam without fear. Scripture goes so far as to say that we can have "boldness in the day of judgment."

I have shared my philosophy of exams with the students: Exams are easy if you know the answers. We can know the answer to sin and guilt. It is the death and resurrection of Jesus, where God said, "No," to our defective lives, and, "Yes," to His atoning sacrifice for them. My students have been given ample opportunity to know the answers. There is no real excuse for failing the exam. And those of us who have heard the gospel, who have been encountered by Christ with His offer of pardon and cleansing, can have no excuse for coming to the final judgment unprepared.

At our college church, students are often at the altar of prayer seeking and finding this pardon and cleansing. Some of their more irreverent friends call this "cramming for the final." A better way than cramming for an exam at the last minute is to prepare early and to stay prepared daily. And that is the best way for all of us to prepare for judgment. J. B. Chapman used to urge us to keep short accounts with God. By this he meant that we should remind ourselves daily that life is en route to final judgment, and we should not allow in our days that which will distress us at the end. □

A YOUNG MAN with the call of God on his heart for Christian service left a good job and resigned his positions in the local church to go to the seminary. A graduate from a secular university, desiring to pursue a specialized career in Christian journalism, he felt the need for training in Christian education. Since he was unmarried, it was easier for him than for a married couple to make the move to a new life.

Now, much later, he looks back at the time when he said "good-bye" to his home church with mixed feelings. He was challenged by the exciting prospect of preparing to serve God, but troubled by the attitude of some he left behind.

"Most of my older friends said to me," he recalls, "When you get to the seminary, we hope you will find what you are looking for. We hope you will find a good wife." To which he responds, "I did not go to the seminary to get a wife; I went to get an education."

His friends presumed that he was obsessed with the idea of getting a wife and that marriage was uppermost in his mind and had the greatest impact on his decisions.

They were wrong. Marriage was a valid option but not the controlling force in his life. At that point he wanted something more important than marriage. He had not tied his happiness, at that time or in the future, to a trip to the marriage altar.

Our church has many young adults like him who are caught in the tension between their dream and their culture. Their "singleness" is very troubling to both family and friends.

Far too often, concerned parents are consumed with the fear that their children will not marry, as if that were one of the most tragic things that could happen to them. So they push their preteen children into

experiences that ought to be reserved for their late teen years or early adulthood. To "marry well" becomes the goal of living. A parent is judged to be successful if his children marry the "right" people. Could this be one of the contributing factors in the disintegration of marriage and the breakup of the family?

With tongue in cheek, but fully aware of this attitude, one young lady quipped, "Success in life consists not so much in marrying the one person who can make you happy as in escaping the many who could make you miserable."

The pressure to get married without adequate preparation has caused many young people to become quickly disillusioned with the institution of marriage. "What the being-together of married love requires," says Robert Kress, "is that the husband and wife already have life and being which they can share with one another. If one adds zero to zero, one gets only zero. And if one adds zero to any number, one ends up with nothing more than what one had before."*

Successful marriage is not a refuge for the weak and dependent; it is a sharing between the strong and independent. Marriage should not be a technique to cure loneliness nor fill emptiness. It was designed by God to share the fullness and richness that a person has already achieved.

The goal of the church should not be to get young people married, but to prepare them for life. Jesus said, "A man's life does not consist in the abundance of his possessions" (Luke 12:15, NIV). And that includes a wife—or a husband.

One single young adult observed, "The saddest disadvantage in being single is the general opinion that being single is a disadvantage."

Being single may be a tremendous advantage. It allows freedom and flexibility in living. It permits a person to prepare for, and engage in, certain kinds of ministry that are difficult or impossible for married persons.

The church should encourage young adults to find and follow God's will for their lives. If it includes marriage, then that new family unit should be in the center of God's grand design for them. But if it does not include marriage, now or later, then they should still feel the warm, loving support of the Christian community allowing them the freedom to be themselves, unique persons who can be used by God in His special way. □

The Church's Quietest Minority

by GENE VAN NOTE

Kansas City



Bob Combs

*Robert Kress, "Why People Choose to Marry," *Marriage and Family Living*, December, 1976.

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Richard S. Taylor, Th.D.
Associate, Department of Education and the Ministry, Church of the Nazarene; part-time professor, Nazarene Theological Seminary



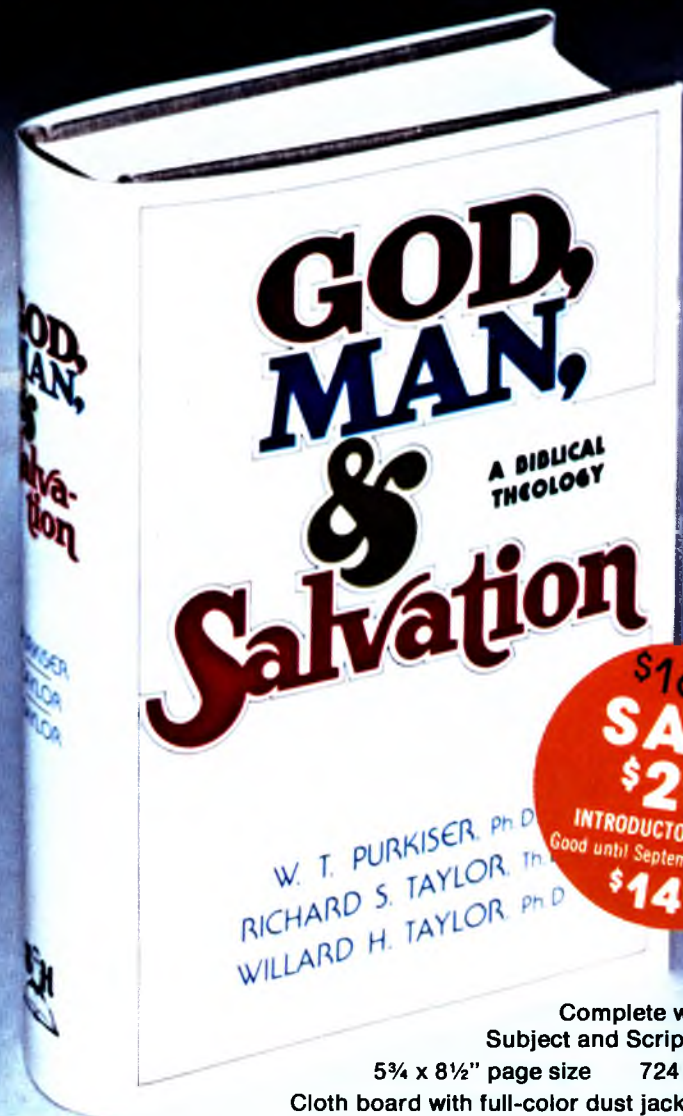
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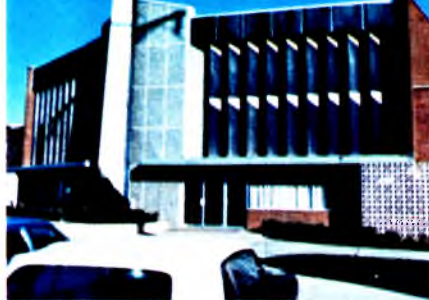
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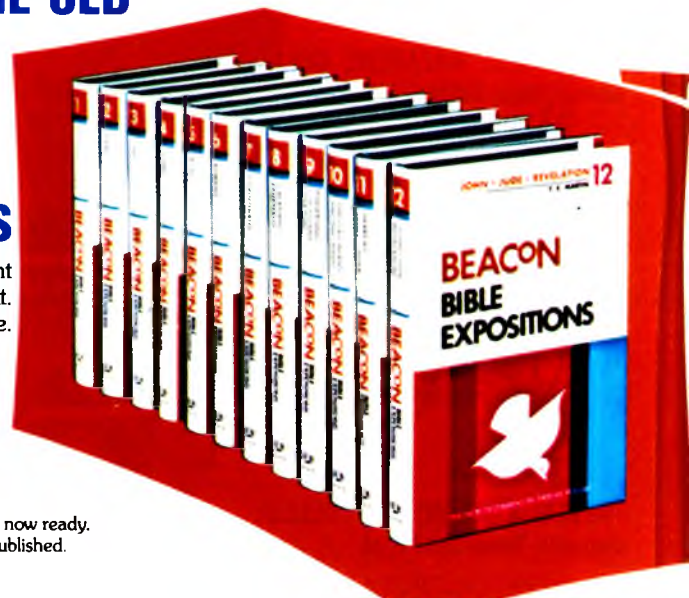
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STUDENT FINANCIAL AID COULD MAKE A COLLEGE EDUCATION A REALITY

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A major consideration is cost of attendance. If cost seems more than one and his family can pay, his dreams may crumble into dust UNLESS he applies for financial assistance to make up the difference.

NOW is the time to apply for financial aid for 1977-78. Four major sources of assistance are available:

1. The federal government;
2. The state government;
3. The institution selected;
4. Outside resources such as corporations, foundations, service clubs known to one and his family, his high school counselor, etc.

Student aid is available in three different types:

1. **GRANTS** (also known as scholarships or grants-in-aid) are awards of money, discounts, remission of charges, or similar financial considerations which require neither repayment at some future time nor service to be performed by the recipient.
2. **LOANS** are sums of money awarded with the stipulated requirement that they be repaid, in kind or service, in whole or in part, at some future date, in some cases with and in other cases without the payment of interest.
3. **EMPLOYMENT** aid is money provided in reimbursement for specific services performed by the recipients and which is not subject to repayment at a future date.

Financial assistance is as little understood as any other government program. The bewildering maze of

application forms, financial statements, and deadlines have caused many eligible students not to apply for available financial assistance.

Since most assistance is based on financial need, many parents decide they are not eligible. Financial need is the difference between the available resources the family has to contribute and the cost of attendance at a particular institution.

One doesn't necessarily have to be at the bottom of the financial scale to qualify for financial aid. A family is not judged strictly by income or how much they have in the bank, but by an assessment of the family's ability to contribute to postsecondary education—the family size, how many members of the family are in school, assets, properties, stocks and bonds—it's quite complex.

To determine a family's ability to contribute, most institutions use one of two forms: The Family Financial Statement of the American College Testing (ACT) or the Parents' Confidential Statement of the College Scholarship Service (CSS). The forms are filled out using the 1976 parents' (or student's if appropriate) U.S. income tax returns. The information reported is kept confidential.

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by the institution to include all three types of assistance, from all sources, up to the need of the student.

It is advisable for the student to apply to all three sources for financial assistance. This will permit the institutional financial aid administrator more flexibility in packaging.

1. Since the federally funded Basic Educational Opportunity Grant (BEOG) is considered the foundation to build upon, the BEOG application (available at high schools and colleges) should be submitted.

2. A second step would be to apply for your state award, grant, or scholarship.

3. The institutional application for financial aid with a report of a confidential financial statement processed by ACT or CSS would complete the basic process. The institutional application will place the student in consideration for all other types of assistance (federal and institutional) for which the student qualifies.

The student may be advised by a high school counselor or financial aid administrator to apply for special types of assistance that are applicable to the individual such as veteran's assistance, service club grants, community corporations or foundations, loans, or scholarships.

The process may seem complex and require the completion of numerous forms with tedious details, BUT if your educational goal is to be realized, it is worth the effort. With limited funding and different deadlines for applying, the key to making a post-secondary education a reality rather than a dream is to **APPLY NOW FOR STUDENT FINANCIAL AID** to the **director of admissions** at the Nazarene college on your zone!

—Howard T. Wall, Assistant Director
Tennessee Student Assistance Corporation

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The speech team of Northwest Nazarene College recently traveled to Seattle, where they were participants in the Seattle Pacific University Speech Tournament along with 12 other colleges and universities from the Northwest. The NNC team took first place in the tournament and was awarded the sweepstakes trophy for having the greatest number of total points in the entire tournament. Members of the NNC speech team are: front row, Peggy Puffy, Lori Palmquist, and Loreen Flanagan; standing (l. to r.), Coach Marilyn Thompson, Jennifer Weisen, Theresa Miller, Dean Cowles, David Carrell, John Rapp, Stephen Hicks, Jerry Cohagen, Doris Lay, Kathy Bergstrazer, Linda Scott, Jamey Sturmer, Larry Morris, Tom Pfenniger, and Coach Woody Self.

BNC TO RECEIVE OVER \$1 MILLION FROM WILLS

When the Bethany Nazarene College Board of Trustees met on campus for its annual spring meeting, Dr. John A. Knight, president, and Dr. Harry Macrory, BNC legal advisor, discussed recent developments.

High on the agenda was the financial picture, which had plagued the college in previous years. But 1976-77 would now be referred to as "A Year to Remember," due to the success in reducing operational expense indebtedness which will be liquidated by Homecoming, November, 1977.

Added to this was the report of sizeable bequests from alumni and friends, including the W. L. Rhodes bequest.

Woodie Lee Rhodes, the brother of Dr. Wanda Rhodes, BNC's departmental chairman of Health and Physical Education, has bequeathed to BNC its largest gift in the college's 75-year history, based on estimates by Mr. Rustin Rhodes, named executor of the will.



In 1970, Mr. Rhodes was hospitalized after being diagnosed as having Hodgkin's disease. During his confinement, "he experienced a spiritual conversion, which added a new direction and meaning to his life," according to his sister.

Wishing to put his estate to a good use, Mr. Rhodes left a major portion to BNC to be used for student scholarships.

On January 7, 1977, Mr. Rhodes passed away, willing Bethany Nazarene College approximately \$543,000 in cash and property holdings.

The cash totaling \$143,000 will be

put in certificates of deposit, returning an annual amount of nearly \$10,000, according to Ray Richards, BNC's business manager.

In addition to the cash are mineral rights to 1,000 acres near Lubbock, Tex., currently being tested for oil reserves, and other property holdings.

Mr. Rhodes was born in south Texas in 1923, the oldest of six children born to Mr. and Mrs. Olen Rhodes. He is survived by four children: Lee and John of Houston, and Jacquie and Marilyn of Yukon, Okla.

Mr. Rhodes first attended BNC in 1942 prior to entering the service. After being awarded the Purple Heart in Germany, Rhodes returned to Bethany in 1949, completing his education.

Following college, he became involved with real estate business in Albuquerque, making this his vocation.

The Rhodes will is one of over a dozen wills presently in some stage of probate. It is estimated these should result in a total of \$1,100,000 being received through bequests in the next few months to several years.

In the total above is included the 15-year bequest of \$20,000 a year by Mrs. Inez Gaylord, wife of Oklahoma City publisher E. K. Gaylord; a bequest of \$25,000 from the estate of Charles R. Anthony, founder of the C. R. Anthony Company; and \$125,000 from the estate of Asher R. Johnston, member of the Meridian Park Church, Oklahoma City.

Dr. Knight stated, "A spirit of optimism prevails throughout the college due to the elimination of our \$2.3 million operating deficit this November, and these gifts. An awesome deficit-reduction program, instituted by my predecessor, Dr. Stephen W. Nease, has enabled BNC to progress on a balanced budget, maintaining excellence in education, morale, and civic awareness." □

THE NAA MEETS

The annual meeting for the Nazarene Athletic Association was held Tuesday, March 8, in the Radisson Muehlebach Hotel in Kansas City. Prof. Elmore W. Vail, athletic director at Trevecca Nazarene College and president of NAA, conducted the meeting.

Two new directors of athletics, Dr. Lora H. Donoho, MVNC, and Prof. Nancy Detwiler, ENC, were present at an annual meeting for the first time. Each director of athletics gave a brief report on the athletic programs being conducted at the eight Nazarene liberal arts colleges.

It was noted that several of the college basketball teams were involved

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Dr. Donald Metz (r.), vice-president of academic affairs at Mid-America Nazarene College, and Dr. Bennett Dudney, rector of European Nazarene Bible College, are shown leading a discussion in a class on Christian doctrine at the Bible College. A study is also under way to create an affiliation with MANC in Olathe, Kans., which would make possible the granting of a liberal arts degree at the Bible College in Switzerland.

in regional playoffs for the National Association of Intercollegiate Athletics. BNC has already won the regional tournament and will participate in the National Christian College Athletic Association tournament at Chattanooga, Tenn. Both ENC and ONC are still involved in regional NCCAA tournament playoffs.

Rev. Melvin McCullough, executive director of Youth Ministries, was present at the meeting along with Ernie McNaught and Lane Zachary, both members of the department. They presented plans for a Nazarene basketball all-star team to tour Europe during the summer of 1978. The proposal was enthusiastically received by the membership of NAA, and \$1,500 was pledged to help with the expense of the project.

The committee in charge of the project are: Rev. Melvin McCullough, executive director of the Department of Youth Ministries; Edward S. Mann, executive director of the Department of Education and the Ministry; Jim Poteet, coach, BNC; Loren Gresham, BNC; and Lane Zachary and Ernie McNaught from the Department of Youth Ministries staff. A third coach will be added to the committee.

The all-star Nazarene basketball team was selected by the basketball coaches of the various institutions. Those selected are—Mike Barefoot, ENC; Dave Brotheridge, ONC; Otis Garrison, BNC; Rommie Lewis, NNC; Dan Mills, MANC; Steve Neff, BNC; Ron Owens, PLC; Keith Rush, BNC; Gerald Steagall, ONC; Gordon Wetmore, ENC.

The next meeting of the NAA will be held March 14, 1978, in Kansas City in conjunction with the annual NAIA basketball tournament. □

ENC'S BASKETBALL TEAM IN ACCIDENT

The Eastern Nazarene College team was traveling in two vans to a game at the University of Maine in Portland on February 15. About 6:30 p.m., they suddenly came upon a stretch of ice on the highway.

The first van skidded into a snowbank and back onto the highway where it was struck by the second van. A large tractor-trailer approaching from the opposite direction drove an S-shaped path between the vans, never touching either.

The first van was totaled and its passengers suffered various cuts and abrasions. The coach, Ron Bradley, was the most seriously injured with a dislocated shoulder, a mild concussion, and cuts. There were no broken bones and the passengers in the second van were only shaken up. □

—NCN



Mid-America Nazarene College "highlights" Christian education on campus during the January interim. Dr. Jack Terry, educator from Southwestern Baptist Theological Seminary, spent a week on campus. He lectured on leadership dynamics. He spoke in chapel and was consultant for a faculty development seminar. Approximately 45 creative experiences were offered from Washington, D.C., to Florida, to Padre Island, to Colorado, with a record response.

MANC RECEIVES FCC LICENSE TO OPERATE AMATEUR RADIO STATION

Mid-America Nazarene College joins Northwest Nazarene College, Olivet Nazarene College, Nazarene Bible College, Bethany Nazarene College, and Trevecca Nazarene College by having an active Nazarene Amateur Radio Fellowship (NARF) club station. Their call letters are WB0Z0J.

The main purpose of this station is to introduce students, faculty, and interested laymen to the possibilities of service to missionaries through radio communications.

Prof. Jim Ackerson, W0RFO, is the MANC club station trustee and the immediate past president of the worldwide NARF. A club station fund has been started through \$300 in donations and a library of electronic books and magazines by Olathe, Kans., amateur radio operators and Mrs. Clay Taylor, whose deceased husband was an Olathe amateur operator.

Professor Ackerson taught introduction to amateur radio during the 1977 interim. Seven students successfully completed the course, including General Headquarters Department of Communications employee Mr. Leonard Budd and furloughed missionary Mrs. Mary Coolidge of Chile.

Live demonstrations will soon be set up with prearranged schedules to talk with several missionaries. The WB0Z0J station equipment will be located in the Radio Room of the new 10,000-square-foot MANC Rollin Gililand Maintenance Building. □



NTS CHURCH MUSIC SYMPOSIUM

The Lillenas Publishing Company, music division of the Nazarene Publishing House, hosted a Church Music Symposium this spring which was attended by representatives from the nine continental colleges. The conference was held at Nazarene Theological Seminary under the direction of Prof. Dwight Uphaus, instructor in church music, who conceived the idea, organized and conducted the informal sessions.

The purpose of the meeting was to develop a more soundly based musical expression and ministry in the church through the musical leadership of the denominational colleges, where the greatest portion of church music training takes place.

Dr. Stephen Nease, president of the seminary, led the devotions beginning each day's activities. Ken Bible, music editor of NPH, assisted in organizing and teaching at the seminars.

One of the highlights of the conference was the presentation by Bob Stringfield, manager of the music division, of an overview of the role NPH has played across the years of providing functional and innovative music for the church and its institutions.

Eight special papers were presented on subjects ranging from worship, secularism, youth, evangelism, college responsibilities, opportunities in the local music ministry, and instruments in the church, to the need for overall direction in church music. □

SIGMA DELTA PI GRANTS CHARTER TO BNC

Sigma Delta Pi, the national honor society in Spanish, recently announced it has granted the approval for a local chapter to be initiated on the Bethany Nazarene College campus, according to Prof. Geraldine Huhnke, departmental head of Modern Languages.

The BNC charter will be one of three chapters in Oklahoma, including the University of Oklahoma and Oral Roberts University.

There are over 300 chapters nationwide, chiefly in Texas, New York, and California.

Sigma Delta Pi was established in 1919, at the University of California, Berkeley, to honor those who attain excellence in the study of Spanish, as well as to promote friendly relations and mutual respect between the nations of Hispanic and English speech.

The charter presentation and initiation of the charter members of the BNC chapter was held on April 14, with Dr. Harold Raley, state director, presiding. □



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**SEMINARY
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HOLD SENIOR BANQUETS**

Nazarene Theological Seminary and Nazarene Bible College recently held banquets for graduating seniors.

The seminary banquet was held at Stephenson's Apple Farm Restaurant in Kansas City with 159 attending. Members of the class presented skits depicting various class members in retirement. An instrumental ensemble composed of seniors provided special music for the occasion.

The Bible college banquet was held at the Broadmoor Hotel in Colorado Springs with 212 attending. The program, entitled "A Funny Thing Happened" and relating humorous campus incidents involving seniors or professors, was prepared and presented by members of the senior class.

At the Department-of-Pensions-sponsored banquets, Dr. Dean Wessels, executive director of the department, briefly outlined ways in which the Department of Pensions seeks to serve the ministers of the church. □

BERTHA MUNRO HONORED

A birthday reception honoring Miss Bertha Munro, dean emeritus of Eastern Nazarene College, was held in Spangenberg Hall on the ENC campus on February 19, her ninetieth birthday.

Over 200 friends of Dean Munro from the Wollaston church and the ENC community attended the reception, which was under the direction of Miss Marion Turkington, president of the Inasmuch Sunday school class, which is taught by Dean Munro. Special music was provided by Miss Marion Janes, and readings from poetry and Scripture by Professor Louise Dygoski of ENC. Dr. William E. McCumber, pastor of the Wollaston church, offered prayer.

Dean Emeritus Munro joined the faculty of ENC in 1919 when the college opened in Wollaston on the campus recently acquired from the Quincy Mansion School for Girls. She taught in the English Department from 1919



Pictured (l. to r.) are Dean Munro and Miss Marion Turkington.

until her retirement in 1965. A graduate of Boston University and Radcliffe College, Dean Munro was largely responsible for guiding the philosophy and curriculum as first dean of Eastern Nazarene College, in which capacity she served until 1957.

Dean Munro, who resides now in retirement at her home on the edge of the ENC campus, is still active in ceremonial and social functions at the college. She was honored by the applause of 800 students and faculty in a convocation Thursday as birthday tributes were given by ENC officials. □

DR. WYNKOOP ADDRESSES BNC

Dr. Mildred Wynkoop of the Nazarene Theological Seminary was guest speaker for the Knight-Gray Theological Lectures February 24-25 at Bethany Nazarene College.

The subject of Dr. Wynkoop's lectures was "Holiness and Being Human." The lecture series, held in Herrick Auditorium, opened Thursday morning.

A noon president's luncheon was held in the Peniel Room of the Mem-

orial Student Union for students, faculty, and all area pastors.

The lecture series concluded with two morning sessions Friday.

Dr. Wynkoop is recognized among evangelicals as a leader among female theologians and an expert on the teachings of John Wesley. Her brother is the prominent Arminian scholar, Dr. Carl O. Bangs, professor of historical theology at St. Paul's School of Theology in Kansas City.

A native of Seattle, Wash., Dr. Wynkoop received her undergraduate degrees from Pasadena College (an A.B. and Th.B.) and obtained a B.D. degree from Western Evangelical Seminary in Portland, Ore., and a Th.D. from the Northern Baptist Theological Seminary in Chicago.

In 1960, Dr. Wynkoop, under the direction of the Department of World

Missions of the Church of the Nazarene, began serving in Japan: two years as the dean of the Japan Christian Junior College, and a year as president of the Japan Nazarene Theological Seminary.

Returning to the U.S. in 1966, Dr. Wynkoop joined the Department of Religion at Trevecca Nazarene College, where she served until last year.

She is the author of several works, including *Foundations of Wesleyan-Arminian Theology*, *John Wesley: Christian Revolutionary*, and *Theology of Love*.

Dr. Wynkoop presently serves as guest professor at the Nazarene Theological Seminary in Kansas City.

The Knight-Gray Lectures carry on the principles of the Nease-Gray and Ripper-Rothwell series started in 1965. □



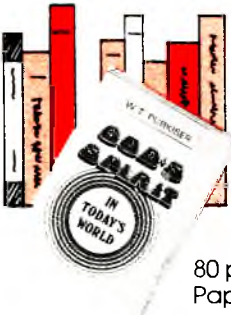
Dr. Alma Jean Lunn has resigned as chairman of the department of education for Mid-America Nazarene College. She was one of the 13 original faculty members when the college opened in Olathe in 1968. Dr. Lunn has accepted an administrative position with the Shawnee Mission School District in northeast Johnson County, Kans. She was previously with that district when she accepted the MANC chairmanship assignment. During her work at MANC, the college received certification and accreditation of the teacher education program. Dr. Donald Minner succeeds her as acting department chairman and director of the teacher education program. He has been on the MANC staff for three years. Minner was formerly with the College of Emporia, Kans.



Dr. Curtis Smith, president of Mid-America Nazarene College (center), and Pastor Mike Dittmer of the Mohall, N.D., church (r.), are interviewed by Steve Rosenthal (l.) on the TV program "Be Our Guest." The program was seen on KMOT of Minot, KFYZ of Bismarck, N.D., and KUMY of Williston, N.D. Dr. Smith, who was in the area to speak at the Mohall church for a revival, also was interviewed on "The Noon Show" of KXMC, and "Viewpoint" of KHRT, both of Minot. While there, the Mohall church, with a membership of 36, pledged \$2,344 towards MANC's SMILE campaign.



Norman Shoemaker, youth specialist and associate at Nampa, Ida., College Church, was recently a guest professor for one week at Mid-America Nazarene College. Dr. John Clark, professor of Christian education, scheduled Norm for a full week of classes, chapel, and counseling. Administration, faculty, and students remarked, "Great week!" "His warm spirit is contagious." "We want him back!" Pictured (l. to r.) are Norman Shoemaker and Dr. John Clark in class session.



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LATIN AMERICA YOUTH ENCOUNTER IN PERU

Nazarene youth and youth leaders in South America made history February 1-6. This Latin America Youth Encounter at Huampani Retreat Center near Lima, Peru, was the first multinational Nazarene youth gathering on this continent. Another Latin America Youth Encounter will be August 7-12, at Oaxtepec Retreat Center, Morelos, Mexico, where 500 Spanish-speaking youth and leaders will represent Central America, the Caribbean, and Mexico.

The Encounters are the result of three years of planning by Mel McCullough, executive director of the Department of Youth Ministries, in col-



Mel McCullough, executive director of the Department of Youth Ministries, met for informal discussions with NYI leaders.

laboration with the Department of World Mission. Another is being planned for youth in Europe, August 1-8, in Italy. The purpose is to affirm that "Jesus is Lord" and to inspire, equip, and channel the energies of youth and leaders into the mission of the church.

One hundred ninety-one registrants from Ecuador, Peru, Chile, Argentina, Brazil, Bolivia, and Uruguay partici-



The theme in Spanish, "Jesus Is Lord"

pated in the Youth Encounter in Peru. Mel McCullough introduced the theme focus on the Lordship of Jesus Christ, and from the opening service there was a strong bond as the young people lifted the NYI theme chorus, "Jesus Is Lord."

Rev. John Hall, Jr., director of Nazarene Seminary in Ecuador, shared the evening sermons on entire sanctification and commitment to God's will in one's vocation. Rev. Jonathan Salgado, director of the Nazarene Theological Institute in Guatemala, facilitated the morning Bible studies in John on discipleship and the quality of life in God's family.

District youth leaders Enrique Vicuna Tarquis (Bolivia), Salomon Barboza (Peru), and Luis Esturla (Uruguay) brought morning devotional messages on spiritual maturity under the Lordship of Christ. The South American teens presented music typical of their various cultures and shared testimonies about changed lives and how they were determined to let Christ use them in living out the gospel and communicating the Good News to the youth of their nations.

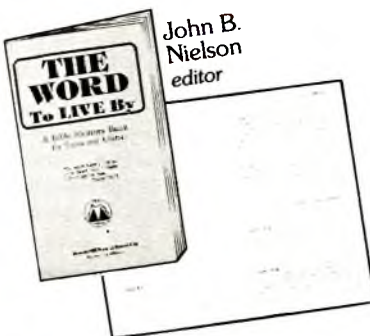
One of the climactic moments of the Encounter was the Saturday afternoon witness in Lima where interested persons crowded around the young people as they shared joyful music and testimonies about their discoveries of new life in Jesus Christ and gladly received literature that was distributed.

Peru North won the first South American Nazarene Bible Quiz championship.



One of the family life groups which gathered daily to study the writings of John.

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The Communion message by General Superintendent William M. Greathouse and farewell Communion on the closing Sunday impressed the Encounter family as a significant sealing moment of commitment and thanksgiving as all joined hands and sang "We Are One in the Bond of Love." They then departed, inspired to light a fire for Jesus on their campuses and in their neighborhoods and churches across South America.

Mariano Lint, art teacher in Lima, and Clyde Gollhofer, Peru mission director, gave leadership to local arrangements for the South America Youth Encounter. □



Farewell Communion service



Dr. T. E. Mangum, Sr., outstanding doctor, preacher, Christian, was presented the Distinguished Service Award by Nampa, Ida., College Church, January 23. Mrs. L. S. Oliver made the presentation, which was the first one in the local church. Pictured (l. to r.) are: Shelley Hammel, Ray Hammel, Mrs. Thomas E. Mangum, Jr., Ruth Cahill, Mrs. Janet Stiefel, Mrs. Joanne Swim, Dr. and Mrs. T. E. Mangum, Dr. and Mrs. Robert Mangum, Rev. Clarence Kinzler, and Rev. and Mrs. Paul Mangum. Dr. Mangum graduated from the University of Texas Medical School in Galveston in 1910. In 1912, he married Emily Sellman, a registered nurse. Dr. Mangum was ordained by Dr. Walker in 1917 and the next year moved to Nampa where he started Samaritan Hospital School of Nursing for the Church of the Nazarene. During the first weeks, the hospital nursing was done by the Northwest Nazarene College class in practice of nursing, taught by Mrs. Mangum. Dr. Mangum married Frances Urschel in 1960 following the death of his wife. At the request of the General Board, the Mangums spent six months in Africa where he was a surgeon and preacher. The annual Mangum Missionary Lectures at NNC are dedicated to Dr. and Mrs. Mangum, and to all who have made missions vital in the church, as a gift from the Mangum family. A son, Dr. Robert ("Bob") Mangum, has served for several years as chairman of the World Mission Committee of the General Board.

THE BEST IS YET TO BE . . .

LEADER'S HANDBOOK

Step-by-step ideas for organizing, motivating, and conducting an effective ministry for senior adults in the church and community. Also includes materials for five seminars, study/action program, Home Department, youth involvement, and service activities.

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SENIOR ADULT PROGRAM KIT

Introduces leaders to a wide variety of material for organizing active seniors into an identifiable group, involving them into the life of the church, and developing an awareness of the benefits available from federal, state, and private sources.

Includes: Leader's Handbook . . . 2 Posters . . . 3 Filmslips with Script . . . Bulletin Inserts . . . Crisis Card . . . "Free Helps . . ." Booklet . . . Plus Other Brochures

U-450 **All for ONLY \$14.95**

Other useful items . . . (not included in kit)

MOTIVATIONAL CASSETTE

Helpful for presenting this senior adult program to the church board, education council, or special committee. A synopsis of the handbook: *Side 1* gives an overview of the program and what needs to be done; *Side 2* is a lively narration of the three filmslip scripts.

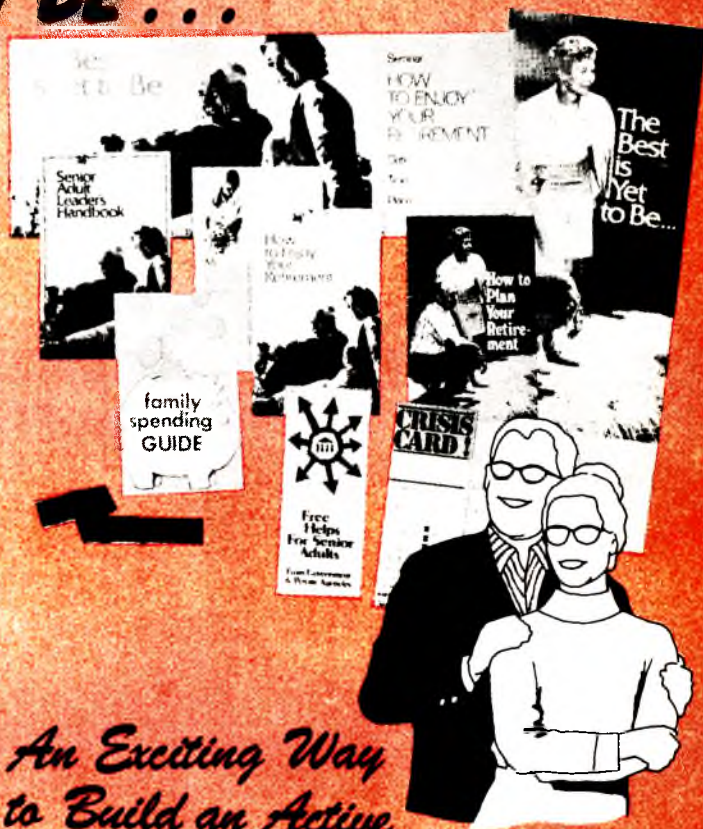
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STENCIL PACKET

Add sparkle and interest to letters, announcements, bulletins, newsletters, Sunday school lessons—all your communications on the senior adult program throughout the year. Four sheets include survey form of senior adult needs and interests.

U-460 **\$5.00**

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IN YOUR CHURCH SOON**



*An Exciting Way
to Build an Active
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in Your Church Community*

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Spiritually Motivating!**

HIS His In Summer

**Encouraging Faithfulness
and NEW HIGHS
in
Sunday School
Attendance this
Summer**



**Help your
pastor win a
"Walk with
Wesley"**

Publicize! HIS POSTER

Presents the beautiful, motivating theme HIS, encouraging loyalty to Christ through faithful summer attendance. Space for writing in weekly goals and attendance gives a challenge and records achievements. 17 x 22". You'll want one for the Sunday school and every department and/or classroom.

U-7701

75c; 3 for \$1.50

Commit! HIS PLEDGE CARD

Encourage total participation. Urge everyone to sign up to attend each Sunday or invite someone to take his place. Stubs are detached for classroom display. Also includes a commitment to phone, visit, and witness. 3½ x 8½". You'll want one for every member.

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U-7706 "God's Word . . ."

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Sing! HIS THEME SONG

More than just a song—it's a message of dedication befitting the underlying purpose of this 13-weeks Sunday school emphasis. 6 x 9" leaflet. You'll want enough so everyone can have a copy.

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church schools

By Melton Wienecke

HAPPENINGS

RESTRUCTURE GROUP MEETS TO DISCUSS INTERPRETATION AND PROGRAMMING

The first meeting of the Coordinating Council of the Division of Christian Life was held February 21 and 22, in the recently purchased Fountain Plaza Building adjacent to the Nazarene Bookstore in Kansas City. The purpose was to interpret the structure of the new division and discuss the autonomy and responsibility of each department in the division.

It was decided that all cross-department responsibilities will be cared for at the divisional level. Merchandising coordination and literature promotion will continue to be handled by Melton Wienecke. Bill Young will perform at the divisional level with responsibilities including convention programming.

Edge magazine will represent all interests of the Division of Christian Life and will be under the executive coordinator, with Melton Wienecke continuing as editor.

General Sunday school administration (Strive-for-Five, clinic program, etc.) will be handled at the divisional level along with attendance and enrollment promotion.

Liaison with district Christian life board chairmen and Christian Service Training coordination will also be handled at the divisional level.

Vacation Bible school and children's church will be administered under the Department of Children's Ministries, and the Home Department under the Department of Adult Ministries.

Dr. V. H. Lewis was present for part of the meetings.

Children's Director Miriam Hall is flying in once a month to meet with the council until she can move to Kansas City with her family in June.

Dr. Chester Galloway, acting executive coordinator of the new division, will also continue teaching at the Nazarene Theological Seminary for the present. □



WINONA KELL COMPLETES SIXTY YEARS TEACHING NAZARENES

Mrs. Winona Kell, Plant City, Fla., First Church, was presented the Sunday school's Teacher of the Year Award and a Certificate of Appreciation for her 60 years of teaching in the Church of the Nazarene.

Pastor Hadley Hall made the presentation. Later in the morning worship service, tributes were directed to her, and Pastor Hall read a poem he



Riviera Beach, Fla., church presented Esther Carson Winans awards to (l. to r.) Susan McNeice, Vickie Helms, and Tammy Schultz. Caravan director is Mrs. Pam Otis.

had written in her honor as part of the "Winona Kell Appreciation Day."

At age 15, Mrs. Kell taught her first class in Wichita, Kans.—"a class of unruly boys near my age. The first day one boy opened up his knife and threatened to cut me into 'chitlins.'"

At Chicago First Church, she had charge of a Chinese Sunday school with 14 churches of several denominations participating. They were soon the largest in the city, and Mrs. Kell was made president of the Chinese American Christian Association.

In two large Bible classes for women, she taught wives or mothers of college professors, deans, presidents, missionaries, and evangelists.

She taught Mrs. Rhea Miller, who wrote the lyrics for the song "I'd Rather Have Jesus." She was the wife of General Superintendent Howard V. Miller.

Mrs. Kell's teaching experience also includes classes of Mexican immigrants ("They knew no English and I knew no Spanish!"), Negro children, and crippled children.

She has been professor of English at Olivet Nazarene College, Kankakee, Ill., and Asbury College, Wilmore, Ky.

For the past 14 years, she has taught the young adult class at Plant City church. Sunday, March 13, she taught her class for the last time, concluding 60 years of Sunday school teaching. □



The members of the new Coordinating Council of the Division of Christian Life are (l. to r.): Dr. K. S. Rice, director, Adult Department; Miriam Hall, director, Children's Department; Robert Troutman, editorial director, Children's Department; Melvin McCullough (back to camera), director, Youth Department; John Nielson, editorial director, Adult Department; Dr. Chester O. Galloway, acting executive coordinator, Division of Christian Life; and J. Paul Turner (back to camera), editorial director, Youth Department.



Monday Night is for the family. Let's keep it *free* for family togetherness!

If you need help in activity and/or devotional planning, a resource booklet for parents, entitled *Family Growing Together*, by John Nielson, is available from the Nazarene Publishing House. \$1.25. □



Twenty-three Washington State pastors and laymen met in Yakima, Wash., January 24-26, for the second clinic on personal evangelism sponsored by the Northwest District. Dr. Raymond Kratzer, district superintendent, joined 10 of his pastors and laymen in providing on-the-job training leadership. Rev. Marty Cunningham of Gladstone, Ore., and Dr. Don Gibson of the Department of Evangelism were the other trainers. Eighty-eight presentations of the gospel were made, with 29 persons making a commitment to Christ. Rev. Charles Wilkes, host pastor, and Rev. Carl Lindbloom, treasurer, also took the training.



February 2-4 saw 23 pastors and laymen from the West Texas District meeting at Lubbock, Tex., First Church. Dr. Don Gibson, executive director of the Department of Evangelism, challenged them to become personal evangelism trainers. Dr. Lyle Eckley, district superintendent, and Chesley Lewis, Evangelism Board chairman, directed the clinic. There were 52 gospel presentations made, with 18 persons making a commitment to Christ. Mrs. June Cole of Grove City, Ohio, joined 10 other persons in giving on-the-job training to the clinicians. Pastor Charles Kirby and Wayne Byrum, assistant, were hosts for the clinic.



December 12, Gadsden, Ala., First Church was dedicated with General Superintendent Orville W. Jenkins delivering the message. Also participating in the service were District Superintendent Reeford Chaney, Pastor Denver Wood, and the men of the church. The new, air-conditioned sanctuary has 4,200 square feet, seating 450, carpeting, upholstered pews, with baptistry, pastor's study, and nursery. The foyer has 500 square feet. Pastor Denver Wood and members of the congregation erected the \$150,000 building for \$45,000 plus \$10,000 for church furniture.

DISTRICT ASSEMBLY INFORMATION

CENTRAL LATIN AMERICA—April 21-22. Central Latin American Church of the Nazarene, 1418 W. Woodlawn, San Antonio, Tex. 78201. Host pastor: Jose C. Rodriguez. General superintendent: Dr. Charles H. Strickland.

HAWAII PACIFIC—April 21-22. Honolulu First Church, 408 North Judd St., Honolulu, Hawaii 96817. Host pastor: Jerry Appleby. General superintendent: Dr. Eugene L. Stowe.

SACRAMENTO—April 22-23. Auburn Church of the Nazarene, Luther Rd. at Wesley Ln., Auburn, Calif. 95603. Host pastor: Harold Bonner. General superintendent: Dr. V. H. Lewis.

WESTERN LATIN AMERICAN—April 27-28. Boyle Heights Church, 213 S. Breed St., Los Angeles, Calif. 90023. Host pastor: Abel Curup. General superintendent: Dr. Eugene L. Stowe.

WASHINGTON—April 27-28. Baltimore First Church, 8801 Rogers Ave., Ellicott City, Md. 21043. Host pastor: George E. Teague. General superintendent: Dr. George Coulter.

CENTRAL CALIFORNIA—April 29-30. Northwest Church, 5415 N. West Ave., Fresno, Calif. 93711. Host pastor: John Payton. General superintendent: Dr. V. H. Lewis.

WASHINGTON PACIFIC—April 29-30. Olympia Church of the Nazarene, 2020 E. 22nd, Olympia, Wash. 98501. Host pastor: Willard B. Airhart. General superintendent: Dr. William M. Great-house.

MOVING MINISTERS

- PAUL AURAND from Washington (Ill.) Sunnyland to Oregon, Ill.
- CARL W. BAKER from Pasadena (Calif.) Bresee to Fresno (Calif.) Grace
- J. O. BEARDEN from Tupelo, Miss., to Moss Point, Miss.
- CHARLES A. BLEDSOE from associate, Point Pleasant, W.Va., to Dille, W.Va.
- JOHN BORGAL from Fawn Grove, Pa., to Warwick, N.Y.
- ODIS BROWN from Granite City (Ill.) St. Paul's to Momence, Ill.
- LARRY CHANDLER from Massapequa Park, N.Y., to Brentwood, N.Y.
- HAROLD C. DAVIS to Hutchinson (Kans.) Bethany
- THOMAS A. DILL from associate, Denton, Md., to Denton, Md.
- WILLIAM R. DILLON from Kansas City Rainbow

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JEFF DOBBINS to Harbert, Mich.

CLIFFORD E. EASH from Mokenca, Ill., to Dolton, Ill.

WILLIAM E. ELLIOTT to Kermit, Tex.

JOHN EUTON, JR., from Portsmouth (Ohio) Rosemount to South Shore, Ky.

MICHAEL FARMER from Canton, Miss., to Rock Mills, Ala.

JIM GRAHAM from Prairie Point, Tex., to Hugo, Okla.

MAXIE HARRIS from associate, Kansas City Bethel Glen, to St. Joseph (Mo.) Northside

DONALD HAWKINS from Hollow Springs, Tenn., to Athens, Ala.

IRA HEMMING to Clendenin, W.Va.

CLARENCE HILDRETH from Rochester (N.Y.) Calvary to Winchester, Ind.

JOHN HILKERT from associate, Manhattan, N.Y., to Oakland, N.J.

ARTHUR HUGHES from East Rockaway, N.Y., to Rochester (N.Y.) Calvary

CLEM B. JARVIS from associate, Marlow, Okla., to Chandler, Okla.

BILL JORDAN to Clarksdale, Miss.

GARY KELLEY from Nazarene Theological Seminary, Kansas City, to Patchogue, N.Y.

JOHN D. LEPTER from Canton (Ohio) Fairmount to Muncie (Ind.) North Walnut

DAVID LOSEY from Wapato, Wash., to Drumheller, Alberta, Canada

J. ROBERT MEAD from Sacramento Arden to Lancaster (Calif.) First

RICHARD MILLER from associate, Paterson, N.J., to Roselle Park, N.J.

JAMES A. MONCK from Sandusky, Ohio, to Racine (Wis.) Taylor Avenue

WILLIAM R. NICHOLS to Pine Mountain, Ga.

HAROLD L. QUARLES from San Benito, Tex., to Midland (Tex.) First

BRADY RIFFLE from Huntington (W.Va.) Walnut Hills to Chester, W.Va.

B. WINFRED RITTER from Norman (Okla.) First to Old Hickory, Tenn.

TERRY L. ROHLMEIER from Fort Smith (Ark.) Faith to Chariton, Ia.

MILO SALMEIER from New Plymouth, Ida., to Cle Elum, Wash.

EDWARD SMITH from Danville (Ill.) Home Gardens to Metcalf, Ill.

ROBERT SNYDER to Fort Wayne (Ind.) Riverhaven

E. J. STEINERT from Blytheville (Ark.) First to Bluefield, W.Va.

OMAR E. STOVER from Bellingham, Wash., to Tacoma (Wash.) First

ROSCOE STRUNK from associate, Amarillo (Tex.) First, to Casey, Ill.

J. C. SUMMERLIN from Lenoir City (Tenn.) White Wing to Tupelo, Miss.

JERRY A. TUCKER from Levelland, Tex., to Fort Worth (Tex.) White Settlement

RICHARD WARNER from Brighton, Mich., to Kansas City Rainbow Blvd.

C. EDWIN WEST from evangelism to Rosemead (Calif.) Walnut Grove Ave.

H. A. WILCOX from Clendenin, W.Va., to Marmet, W.Va.

JAMES WILKERSON to Greenville, Miss.

OLIVER WIRTH to associate, Fishkill, N.Y.

JIM WOMACK from Mustang, Okla., to Pasca-goula, Miss.

ALLEN WOOLUMS from Spencer, W.Va., to Huntington (W.Va.) Walnut Hills

GARY WRIGHT from Wichita (Kans.) Park City to Hays, Kans.

MOVING MISSIONARIES

REV. AND MRS. LARRY BRYANT, Peru, field address, Apartado 4950, Miraflores, Lima 18, Peru

MR. AND MRS. BEN MOORE, Papua New Guinea, furlough address: 423 Holly, Nampa, Ida. 83651

MISS KATHY NEWLIN, Rep. of S. Africa North, furlough address: 5221 Country Side, Wichita, Kans. 67218

REV. AND MRS. JOHN NIELSON, Scandinavia, specialized assignment, field address: Højnaesvej 60, 2610 Rodovre, Denmark

REV. AND MRS. DON SCARLETT, Rep. of S. Africa Coloured and Indian, field address: P.O. Box 7195, Newton Park, Port Elizabeth, Republic of South Africa 6000

REV. AND MRS. JOHN WISE, Rep. of S. Africa North, furlough address: 611 Eighth Ave. S., Nampa, Ida. 83651

ANNOUNCEMENTS

Members of the **Ellendale, N.D., church** are planning a fifty-fifth anniversary celebration of the organization of their church to be held on July 3. Former pastors and/or their families, former members, and old friends are requested to forward their present address to: Rev. George B. Johnson, Box 366, Ellendale, N.D. 58436.

On June 18-19, 1977, the **Dayton, Ohio, Parkview Church** will be celebrating their fiftieth anniversary. June 18, there will be a banquet held at the Fairmont East High School cafeteria. At 5:30-6:30 p.m., there will be a social hour and at 7:45, dinner will be served. On Sunday, Dr. Eugene L. Stowe will be the speaker. Anyone interested in attending the banquet should contact Pat Dyer, 4000 Glenheath Dr., Kettering, Ohio 45440, by June 1.

RECOMMENDATIONS

I recommend REV. TOM WINGARD as an evangelist. He has pastored on the North Carolina District for the past 10 years. He is an ordained elder. Tom is supportive of the church in every way.—*Bill M. Sullivan, North Carolina district superintendent.*

REV. G. DAVID HALL, *elder of the Southwest Indiana District*, has entered the full-time evangelistic field. Rev. Hall has given 14 years in the

field of evangelism and 14 years in pastoral ministry. His wife, Betty, leads in song, sings duets with her husband, and gives dramatic readings. It is a privilege to recommend this strong holiness preacher and effective soul-winning team.—*W. Charles Oliver, Southwest Indiana district superintendent.*

VITAL STATISTICS

DEATHS

REV. CHARLES W. BOWMAN, 70, died in Jan. in Hart, Mich. Surviving are his wife, Florence; one son, David B.; and three grandchildren.

MABEL G. CROFFORD, 79, died Dec. 6. Services were conducted by Rev. Robert Owen. She is survived by one daughter, Esther Berkley Edwards; and two sons, Dwight and Harold.

ELLIE EMMA EASON, 84, died Mar. 10 in Savannah, Ga. Funeral services were conducted by Revs. Jack H. Lee, Myron Kersten, and Doyle C. Smith. Surviving are her husband, Rev. H. J. Eason; 1 daughter, Mrs. Wynell Petersen; 1 son, H. J. Eason, Jr.; 9 grandchildren; 10 great-grandchildren; 5 sisters; and 2 brothers.

CARL O. FALK, 75, died Feb. 14 in Greeley, Colo. Services were conducted by Revs. Roy Pedersen, E. G. Grenier, and Hazen Cooley. He is survived by his wife, Lettie; one daughter, Laura Sailsbery; one son, Harold; seven grandchildren; one great-grandson; three sisters; and five brothers.

JOSEPH R. GRIGGS, SR., 75, died Mar. 10 in Wallace, S.C. Funeral services were conducted by Revs. J. L. Power and James Adams. Surviving are his wife, Naomi; four daughters, Lucille Leviner, Virginia Taylor, Jeanette Moskal, and Nina Gunter; two sons, J. R. Griggs, Jr., and James; and three sisters.

LESTER KNIGHT, 75, died Feb. 5 in Mineral Wells, Tex. Services were conducted by Rev. Ed Williams. He is survived by his wife, Faye; one



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NEWS

OF RELIGION

son, Dr. Lester Neal Knight; three grandchildren; one sister; and four brothers.

HENRY L. RAASCH, 83, died Mar. 2 in Klamath Falls, Ore. Services were conducted by Rev. Richard Warner. Survivors include his wife, Rose; one daughter, Alberta Tharp; three grandchildren; five great-grandchildren; and one sister.

HAROLD N. ROBERTSON, 57, died Jan. 3 in Buffalo, Kans. He is survived by his wife, Mary; two sons, Larry and Ronnie; and two brothers.

REV. R. M. TEMPLETON, 83, died Nov. 8 in Huntington, W.Va. Services were conducted by Revs. Sam Sparks and Tom Fields in the Chesapeake Church, which Rev. Templeton had pastored for the past 34 years. Survivors include his wife, Hazel; two daughters, Mrs. Don Weed and Mrs. William Altizer; one son, Robert; four grandchildren; and one great-grandchild.

SAMUEL ROY WESNER, 54, died Jan. 19 in Harrisburg, Pa. Services were conducted by Rev. Willis S. Wilcox. Surviving are his wife, Jean; and two sons, Ronald A. and Davis S.

WILMA LEE WOODS, 64, died Feb. 21 in Nashville. She is survived by her husband, Rev. Gordon Woods; two daughters, Sharon Embry and Ruth Ragland; and five grandchildren.

BIRTHS

to DENNIS AND JUDY (HATT) ABRAMS, Keene, N.H., a girl, Jennifer Marie, Feb. 18
to MICHAEL AND DIANNE (DANNER) BEARD, Kansas City, Mo., a girl, Jennifer Suzanne, Dec. 5

to RUBEN AND MARY BLEY, Bethany, Okla., a girl, Ashlee Dorn, Jan. 12

to REX L. AND JOYCE (DAWSON) DAVIDSON, Houston, Tex., a boy, Adam Dawson, Dec. 8

to KENNETH AND NANCY (FETTY) HALL, Naperville, Ill., a boy, John Russell, Feb. 15

to DENNY AND MARY BETH (PRICE) LATHAM, Nashville, Tenn., a girl, Kristy Jo, Feb. 26

to BOB AND TWYLA (GARRISON) PERRY, Kuna, Ida., a girl, Donnell Renae, Jan. 1

to MICHAEL AND DIANNE ROACH, Olathe, Kans., a girl, Kristie Danae, Dec. 10

to ALLAN AND DIANE (BUSH) ROBERTS, Arlington, Tex., a boy, Mark Allen, Jan. 11

to DEAN AND SONJA (NELSON) SCHWAB, Denver, Colo., a boy, Jeremy Craig, Dec. 14

to DAVID AND KATHY (RANUM) SPEICHER, Kingston, Mo., a boy, Andrew Lloyd, Aug. 28

to WILBUR AND BEVERLY (JUDD) SPRAGUE, JR., Keene, N.H., a girl, Angela Marie, Feb. 18

to DR. JACK C. AND MARLENE KAY STEPP, Troy, Mich., a boy, Jason Christopher, Dec. 18

to RICHARD AND LINDA (FINLEY) TUCKER, Oklahoma City, a girl, Kimberly Michelle, Feb. 15



April 17

**"How to Turn Your Vacant Lot
Into a Gold Mine"**

by Dr. Paul Cunningham

April 24

"God's Plan for Your Life"

by Dr. Paul Cunningham

May 1

"Building the Family God Intended"

by Dr. Paul Cunningham

CONGRESSMEN PROBE BRAINWASHING OF CULTS. Attorney General Griffin Bell has received letters from 44 congressmen asking for a government probe into the brainwashing techniques of "seemingly religious cults."

The congressmen said they had "no desire to interfere with the legitimate exercise of this right," protected by the First Amendment, but "on the other hand, we cannot overlook the allegations of 'brainwashing' or 'mind control' which have been advanced."

The Justice Department cannot conduct general investigations of religious groups unless there is first a charge of violation of federal law. It recognizes that restraint may be accomplished by mental as well as physical means; however, that restraint still must be against a person's will. □

HOLINESS CHRISTIAN CHURCH RECEIVES NEW IDENTITY. Approval has been received for the change of the denominational name from the former Holiness Christian Church of the United States of America, to The Evangelical Christian Church (Wesleyan), according to an announcement released by the office of Rev. B. H. Hainley, the denomination's general superintendent.

The denomination arose from the revivalism of the 1850s among the English-Irish and local Dutch inhabitants of the Philadelphia, Pa., area, when the many converts sought systematic instruction in the Wesleyan-Arminian theological concept. In 1884, they became known as The Heavenly Recruit Association; and in 1894, with the election of Rev. C. W. Ruth as presiding elder, the name The Holiness Christian Association was chosen. The Annual Conference in session in 1897 selected the name The Holiness Christian Church of the United States of America.

The Evangelical Christian Church serves a constituency largely within the mid-Atlantic region, including the states of Delaware, New Jersey, Maryland, Pennsylvania, Virginia, and West Virginia; and reaches overseas with a district headquarters in Kingston, Jamaica, W.I. □

TWENTY-NINE NEW BIBLE TRANSLATIONS IN '76 BROUGHT WORLD TOTAL TO 1,603. Bible translations were published in 29 more languages in 1976—bringing to 1,603 the total languages and dialects in which at least one book of the Bible has been published since the invention of printing.

Among the 29 newly added languages are 5 spoken in Nigeria and 3 Native American languages spoken in the U.S., according to the American Bible Society's annual Scripture language count.

The list indicated that the complete Bible is now available in 262 languages, the New Testament in 401, and portions of the Bible in 940. The Gospel of Mark was found to be the book most frequently appearing first in a language.

"Mark tells the story of Jesus in a direct, dynamic way," explained Dr. Eugene A. Nida, executive secretary of the Bible Society's translation department. "It avoids the long genealogy that begins Matthew, the long Old Testament quotations in Luke, and the philosophical prologue of John." □

TV LEADERS PREFER TO SOLVE OWN "VIOLENT" PROGRAMMING. Representatives of the television industry told a Congressional subcommittee that they prefer to solve the problem of violent programming through their own efforts, without government regulations forcing them to take action.

Although they differed as to how serious a problem violent programming really is, all pledged to act to cut down on it.

Wilson C. Wearn, chairman of the National Association of Broadcasters (NAB), told the House Commerce Subcommittee on Communications that "there are too many violent acts and offensive displays of sex on television," but asserted that "we have no real hard evidence that television violence is the sole cause of any actual violence in this nation." □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ What is the biblical answer to interracial marriages? Are children seriously marred by interracial marriage? Does the church accept interracial marriages?

Interracial marriages are neither frequently nor prominently mentioned in the Bible. Nehemiah accused some of his fellow Jews of "acting unfaithfully against our God by marrying foreign women" (Nehemiah 13:23-30). The issue, however, was not the mixing of races but the mixing of religions. For the achievement of the divine purpose it was important for Israel to avoid the idolatry that resulted when other religious cultures infiltrated the covenant nation's life.

Whether children of interracial marriages are seriously marred depends upon the prevailing social attitudes of those who live around these children. A society which condemns interracial marriages would likely treat with contempt the children produced by them. To put it bluntly, bigoted societies

would make such children rather miserable.

The church neither encourages nor rejects such marriages. Rather, it urges "that each member of the Church of the Nazarene humbly examine his personal attitudes and actions toward other races, as a first step in achieving the Christian goal of full participation by all in the life of the church and the entire community." I understand this to mean that we should be friends to all and judges of none, including those whose marriages and children represent blended races. Individuals should be free to make their own choices about marriage. Wise individuals will consider the effect upon their children. Unhappily, some local churches and communities do not practice unbogged and accepting love. □

■ Can a pastor be chairman of the board of trustees of a local church? Can any portion of church property be made a public playground?

If he is, I reckon he can. Why a pastor would want to be eludes my understanding. The pastor is, *ex officio*, the president of the local church and the chairman of its board. He is also chairman of the nominating committee. I suppose he can chair the boards and/or committees which make up the church board, in the absence of any *Manual* prohibition thereto. In a well-ordered church with Spirit-filled leaders the pastor and trustees will certainly not be at loggerheads.

As to church property being made a public playground, if it has, it can. The use of the property is governed by

the board as the elected representatives of the church. And if they have ordered such use, they must have thought it wise and good. I can see how a program of supervised recreation utilizing a portion of church property could be a valuable community service.

Incidentally, what bothers me are the places where undisciplined children of permissive parents are allowed to turn the aisles, foyer, and even pews of the sanctuary into a playground before, during, and after worship services! □

■ Many times I've heard people ask some Nazarenes, Why doesn't the "Manual" state anything against smoking? If it does, where does it?

The *Manual* definitely says something against smoking. Nazarenes are required to evidence "a godly walk and vital piety" by abstaining from tobacco in any form. No smoking, no chewing, no snuffing! The contributions of tobacco to pollution, illness, and death leave its defenders without defense.

While Nazarenes should not smoke, they should learn to refuse a proffered cigar or cigarette without needlessly alienating the one who offers it. We are to "be courteous to all."

Relevant portions of the *Manual* are paragraphs 25.1(3), 379.1, and 704.4. □

MARRIAGES

PATRICIA KAY ROBINSON and LARRY DALE STANDLEE at Sinton, Tex., Dec. 18

REBECCA JOAN SWAFFORD and MARION DEAN DOERFLINGER at Bloomfield, Mo., Feb. 12

ANNIVERSARIES

MR. AND MRS. EDWARD J. HARPER of Nampa, Ida., recently celebrated their fiftieth wedding anniversary. A family gathering was held at the home of their daughter, Mrs. Cecil A. Thompson. Mr. Harper was employed at Northwest Nazarene College for 23 years and is on the staff of Alsip Funeral Chapel. All five children were present for the occasion: Dr. Harold Harper, Wheaton, Ill.; Mrs. Helen Waller, Shreveport, La.; Mrs. Marian Felder, Twin Falls, Ida.; Mrs. Joyce Thompson, Nampa, Ida.; and Bob Harper, Nampa, Ida. They have 16 grandchildren and 2 great-grandchildren.

MR. AND MRS. ROBERT C. MOORE of Mission, B.C., were recently honored on the occasion of their golden wedding anniversary at a reception held in the Edmonton, Alberta, First Church. The dinner, attended by approximately 100 guests, was hosted by the children and grandchildren of Mr. and Mrs. Moore. The Moores have five children, all married, and all are members of the Church of the Nazarene. They are: Stan Moore of Abbotsford, B.C.; Roberta (Moore) Beckman of Winnipeg, Manitoba; Denise (Moore) Patterson of Winnipeg, Manitoba; and Wanda (Moore) Airhart of Yellowknife, N.W.T. Their youngest son, John, is attending Nazarene Theological Seminary in preparation for the pastoral ministry. Long-time members of the Church of the Nazarene, the Moores were instrumental in the establishment of new churches in both Fort Smith and Yellowknife, Northwest Territories. Mr. and Mrs. Moore are now retired and live in Mission, B.C. They are members of the Abbotsford church.

REV. AND MRS. LUTHER SHAW were honored by the Dallas Bruton Terrace Church on the occasion of their golden wedding anniversary February 13. A special service honoring the Shaws concluded with their repeating their marriage vows to each other. Standing with them during the ceremony were their son and daughter-in-law, Mr. and Mrs. Lanny Shaw of Oklahoma City. Following the morning service, a reception was held in the church fellowship hall. They were presented a money tree by the members and friends of the church. Rev. and Mrs. Shaw pastored churches on the Southeast Oklahoma and Dallas districts before retirement. They now make their home in Dallas.

MR. AND MRS. IRA J. VICKERS were honored by their children with a reception for their fiftieth wedding anniversary on February 6. Mr. and Mrs. Vickers have lived all but 2 of their 50 years in Lakeland, Fla. They are members of the South Florida Heights Church. The Vickerses are the parents of 4 children: John Julius of Ft. Lauderdale, Fla.; Mrs. Clifford (Anna Louise) Pickett of Lakeland; Jimmy Vernon of Lakeland; and Mrs. Don (Melba) McKenzie of Columbia, S.C. They also have 13 grandchildren and 5 great-grandchildren.

MR. AND MRS. LEONARD WOODS were recently honored at a reception at the Gary, Ind., Glen Park Church on their fiftieth wedding anniversary. The couple's only daughter, Leah Ruth Kensey, was the hostess. There are two grandchildren, Maria and David Kensey. The Woods have been members of the local church for 47 years, and Mr. Woods was Sunday school superintendent for 19 years. He presently is the chairman of the board of trustees.

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.

CANADIAN HOLINESS FEDERATION CONVENTION

This year's annual convention was held March 31 and April 1 at the North York Salvation Army Temple in Willowdale, Ontario (metro Toronto). It was preceded by the annual meeting of the Canadian Wesleyan Theological Society the evening of March 30.

Dr. Donald M. Joy, associate professor of Christian education at Asbury Theological Seminary, was the speaker, under the theme "Holiness and the Moral Crisis of Our Times."

The convention program committee, under the chairmanship of Bishop Donald Bastian of the Free Methodist church, announced the convening of seven crucial seminars:

Capital Punishment: Is There a Biblical Position?

The Moral Use of Television in the Home

Holiness Imperatives in Christian Political Responsibility

The Moral Use of Money in the Church

Abortion: Moral, Amoral, or Immoral?

The Crisis in Sexual Morality Gambling and the Christian Alternatives

Several outstanding leaders chaired these seminars, among whom were: Dr. Paul Adams, president of Roberts Wesleyan College; Dr. Dennis Chamberlain, president of Houghton College; Rev. Claude Horton, executive secretary of the Free Methodist Church in Canada; Dr. John Hartley, associate professor of philosophy, St. Michael's College, University of Toronto; Dr. D. McCormack Smyth, professor of administration, York University, Toronto; and Rev. David Ashton, graduate student, the Toronto School of Theology.

In the Wesleyan Theological Society meeting on March 30, Dr. A. R. G. Deasley, professor of New Testament at Canadian Nazarene College, spoke on "The Theology of the Holy Spirit in the Gospel of John." He also brought the Bible exposition each day of the convention. Rev. Robert Buchanan, pastor of Kingsview Free Methodist Church, Toronto, is president of the society.

The Ladies Auxiliary, under the chairmanship of Mrs. Ruth Hightower, held meetings both days of the convention, with a special address on April 1 by Major Joyce Ellery of the Salvation Army, describing her work in rehabilitation and social service. □

—NEIL E. HIGHTOWER, president
Canadian Holiness Federation



The Bellaire, Tex., church, which serves in southwest Houston, has begun its 11th year of receiving new members each month. Pictured is Pastor Terry Curtis receiving Mr. and Mrs. Norman Thomas (assisted by associate Rev. Mike Martin) into church membership on the 121st consecutive month of receiving new members. During these 121 months, Pastor Terry has received a total of 378 persons into the local fellowship, 253 being new Nazarenes.



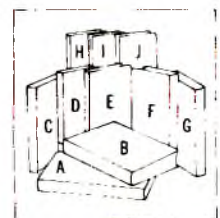
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NOTE: Letters in margin indicate position of Bible in diagram at right.

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33 And to love him and with all the with all the soul.

Sample of small, sharp Compact type

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15 And Moses father in law,

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9 But in vain teaching for

Sample of bold Concord type

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33 And Moses Take a pot,

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CLARA ROGERS HONORED AT AWARDS SERVICE

The annual Awards Chapel was held Tuesday, February 15, in the General Board Auditorium to honor 53 headquarters employees who completed 2, 5, 10, 15, or 25 years of full-time continuous service at headquarters, representing a total of 269 years, as of December 31, 1976. Paul Spear, executive director of headquarters operations, presided.



Miss Clara Rogers was presented with a watch in recognition of 25 years of service. She has spent this entire period with Nazarene Radio League, Nazarene Communications, and now

the Department of Communications. The watch was presented by Paul Skiles, executive director of the Department of Communications.

Others receiving special recognition were:

15 Years of Service: Aletha Pittenger, Kenneth Rice, Erich Schoenleber, Hester Van Dyne, Inez Zachary.

10 Years of Service: Isaac Abundis, Maxine Aubuchon, Kathy Butts, James Davis, Elizabeth Jones, Carolyn Whisnant.

Five Years of Service: Ethel Bailey, Malverene Carter, Robert Crew, Ruth Gibson, John Oster, Charles Payton, Karen Phillips, Melvin Shrout, Mary Ann Wagner.

Two Years of Service: Manuela Barros, Dennis Berard, Denise Boone, Joyce Chovancek, Robinette Craker, Judy Earlston, Paul Ebright, Rene Escalante, Ron Galloway, Richard Gammill, Arlene Hess, James Hudson, Lucille Hudson, Beverley Johnston, Dan Ketchum, Lorraine Krofft, Roy Lynn, Ruth McCreery, Ted Martin,

Josue Mora, Janice Orr, Jose Pacheco, Odette Pinheiro, Lorraine Schnarre, Mel Schroeder, Martha Spain, Richard Taylor, Marilyn Turner, William Vaughters, Gwen Vincent, Olga Wittman, Ann Yonker.



Dr. Stephen Nease, president of Nazarene Theological Seminary, was the special speaker. His theme was, "How excellent is a giant's dream!"

He said: "Once you get hold of a giant-sized dream, it gets hold of you! Paul found his on the Damascus roadway when God spoke to him, and his acceptance of that vision thrust him out to spread the gospel throughout the then-known world.

"Your dream—your vision of service to God and the church—must be no less real to you than was Paul's to him. In honoring those employees of the Church of the Nazarene who have served so many years successfully, we gratefully acknowledge today that in accepting God's giant-sized dream for your life, and in fulfilling it, you are rendering invaluable service to His kingdom through our beloved Church of the Nazarene." □

—NCN



GENERAL CHURCH ADVISORY BOOK COMMITTEE

Every two or three years, a meeting of the Advisory Book Committee is held under the auspices of the Book Committee as provided in the *Manual*. The purpose is to study the present publication program, the projects which are in the development state, and to plan the future program.

In essence, a matrix is made by Dr. Fred Parker, book editor of the Publishing House, to be sure all subject areas in the book program are adequately covered. The literature needs of the church are discussed, and recommendations are made by the Advisory Committee. The implementation of these concepts is left with the Book Committee and the Publishing House to bring to fruition.

At the recent meeting of the advisory group held in Kansas City, February 17, Dr. Norman Oke, retiring chairman of the Book Committee, carefully articulated the philosophy and goals of the book publishing program of the Publishing House and directed the activities of the day.

These advisory sessions were attended by the regular Book Committee, executive directors of the general church and the Publishing House, and the following special consultants for this particular session: Walt Moore, Nashville; C. D. Hansen, Lowell, Ind.; John Hay, Indianapolis; Neil Strait, Lansing, Mich.; W. T. Purkiser, San Diego; Donald Metz, Olathe, Kans.; and the following members of the seminary faculty: Stephen Nease, Willard Taylor, Paul Orjala, and A. F. Harper. □



Mr. Charles Burkett, 86-year-old member of Paris, Ill., First Church, was presented a cross and crown pin for 27 years of perfect attendance. Making the presentation is Sunday School Superintendent Carl Snyder, with Pastor Doyle Ellis looking on. Mr. Burkett has been active during the years as Sunday school teacher, church treasurer, and class secretary. He has also donated many hours in constructing and improving the church facilities.

by RICKEY DEAN SHORT

Kirkville, Mo.

“If I Be Lifted Up . . .”

I COULD FEEL the spray from the fountain as I crossed the campus walkway into the Student Union. I had had trouble finding a place to park, and I was in a hurry in order to keep my appointment with Karen on time. I didn't want her to think she had been stood up.

The water shot 15 feet into the air and the October wind picked up the fine mist to strike me in the face. The mist felt cool and perked me up. I paused, as did many, to stare at the fountain. What shot through my mind was the fact that it was good to be alive, active, and serving my God as a campus minister in the Church of the Nazarene.

The faces around me were expressionless—perhaps there was a touch of thoughtfulness but nothing approaching the joy I was feeling inside.

I was on campus to meet Karen for a Bible study. We chose to meet in the Student Union cafeteria since it is virtually deserted in the late afternoon. It is often easier to meet students in the Union since they can come there after a class break without having to go all the way across campus to their dorms.

I had been meeting with Karen for several weeks in an effort to help her learn how to express her Christian faith in the campus community. Karen had been involved in several late night “rap” sessions and wanted to become a more effective witness to the girls in her dorm.

Karen had done her homework for the Bible study, and we discussed the Scrip-

tures over coffee. In a brief prayer, Karen prayed for boldness to witness on campus.

Karen's simple prayer was a reflection of the vocation God had called me to since my earliest days as a Christian. It struck a responsive chord deep in my heart and I echoed the prayer silently. Mental images of the day I prayed to receive Christ in a Student Union cafeteria on a state campus flashed through my mind before Karen said, “Amen.”

As I left the Union, I started singing, “I've got joy like a fountain” in my mind, because the Bible study and prayer had been exciting and uplifting.

Back in my office, I reflected on how the joy and peace of knowing and sharing Jesus springs from the well of living water within us—to be picked up and carried by the breath of the Holy Spirit. And how that “mist” can influence many into coming to the “fountain” for a better look. Then I prayed that when university students paused and stared, or spoke with me on the way to class, the Union, or the dorm that they would see Jesus and be drawn to Him. And I prayed that they would not find the brief attraction that a manmade fountain offers—but forgiveness and peace resulting from a commitment of their lives to Jesus Christ.

“ . . . but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life” (John 4:14, RSV). □

“By All Means . . . Save Some”



(L. to r.) are Dr. Peter Wagner, District Superintendent H. O. Espinoza (Central Latin American), Dr. Eugene L. Stowe, and District Superintendent Jose Cardona (Eastern Latin American).

GENERAL SUPERINTENDENT STOWE HAILS CHURCH GROWTH STUDY

Forty-two Nazarene district superintendents heard General Superintendent Eugene L. Stowe Monday evening, March 21, at the opening of the Church Growth Seminar, exclusively for Nazarene district superintendents, in Overland Park, Kans. He told them that the application of scientific principles to diagnosis of illness or health in the Body of Christ is an "idea whose time has come."

Dr. Stowe continued, "Your presence here is one of the most encouraging factors of this seminar. Together with PALCON, this conference may well speed the dawning of that new day." (PALCON is an acronym for Pastors Leadership Conferences. One is planned for each educational zone of the Church of the Nazarene in the United States and Canada this year, with the exception

of Trevecca which was held in December, 1976.)

There was a total registration of 44 for this first of two sections of the seminar which continued through Friday noon, March 25.

They came from districts as diverse as Hawaii and Canada Atlantic, Alabama and Dakota, for a week of intensive church growth training under sponsorship of the Department of Home Missions.

The seminar was under the leadership of Drs. C. Peter Wagner and John Wimber of Fuller Theological Seminary; Dr. Paul Orjala of Nazarene Theological Seminary; and Dr. Raymond W. Hurn, executive director, Department of Home Missions.

The second section of the seminar will be held in October, and a Phase II Seminar for all participants will be held in January, 1978. □

—NCN

JAY HUNTON SUPERINTENDENT OF AUSTRALIA SOUTH DISTRICT

Rev. Jay Hunton, missionary to Central Africa, was unanimously elected superintendent of the newly organized Australia South District. He has accepted the election.



The new district was formed when the former Australia District was divided at the assembly held March 7-8. Dr. Orville W. Jenkins, general superintendent, presided at the two assemblies simultaneously after the official division.

The district was divided with an equal number of churches and members on each new district. Rev. A. A. E. Berg was elected superintendent of the Australia North District which comprises Queensland and North Australia.

The Australia South District will include New South Wales, South Australia, Victoria, Tasmania, and Western Australia.

Rev. and Mrs. Hunton have been stationed in Salisbury, Rhodesia. This was their third term of service in Central Africa, the second in Rhodesia. Previously they were stationed in Zambia. While in the United States on furlough, Rev. Hunton pastored the church in Lenexa, Kans., during 1973 and 1974. □

—NCN

ENC CONSIDERS MOVE

The Board of Trustees of Eastern Nazarene College voted March 15 to approve the report of a special study commission which recommended the college be relocated.

The recommendations of the commission which were accepted and approved by the trustees included three major actions: (1) that ENC be relocated; (2) that the trustees make a proposal to buy 125 acres of the campus of the Ellis School for Girls in Newtown Square, Pa. (17 miles west of Philadelphia); and (3) that if purchased, the Ellis property, which presently contains 30 percent of the buildings needed by ENC, not be developed until the Quincy campus is sold.

The study commission, organized in November, 1975, is composed of Dr. Roy Carnahan, chairman; Rev. William Taylor; Rev. Gene Fuller; Rev. Dallas Mucci; George Gressett; Charles Blake; Richard Schubert; Dr. Don Irwin, president of ENC; with W. Lee Shevel as special consultant.

In studying the question "How shall ENC meet the challenges of the 1980s and beyond?" the commission explored curriculum changes, recruiting procedures, costs, campus expansion, and relocation possibilities. They came to the conclusion that to accomplish the school's mission and stay economically alive, a student enrollment of 1,200 is needed.

The present 15-acre campus in Quincy, Mass., is not adequate to accommodate the necessary increased enrollment. After interviews with the Quincy city fathers, it became evident to the commission that the campus at its present location could not be enlarged. □

—NCN

DR. YOUNG ADDRESSES NEWLY APPOINTED MISSIONARIES

Saturday morning, March 19, at 10:30, in the Nall Avenue Church, Prairie Village, Kans., 34 new missionaries knelt at the altar in an impressive sending service. General Superintendent Emeritus Dr. Samuel Young prayed for them as they were soon to go to their assigned fields.

Representing the Board of General Superintendents, Dr. Young told the new missionaries that obedience to the call of God, while not always easy, was the most deeply satisfying life and the only one worth pursuing.

The service concluded a week of intensive orientation for them. It was arranged by Rev. Rich Gammill of the Department of World Mission. Dr. Jerald Johnson, executive director of the department, presided.

Ten of the 12 missionaries given general appointment status at the January, 1977, General Board meeting have now received specific assignments as follows: Rev. and Mrs. Russell Lovett, Italy; Rev. and Mrs. Alden Sproull, Zambia; Rev. and Mrs. Ronald Willard, Zambia; Rev. and Mrs. Jim Sage, Rhodesia; and Rev. and Mrs. Larry Duckworth, American Samoa. Dr. and Mrs. Patrick Page remain under general appointment.

Included in the sending service were several missionaries appointed to specialized assignments: Rev. and Mrs. David Bentley and Rev. and Mrs. Glen Thompson to Australia, and Miss Marilyn Hicks to the Philippines. Unable to attend but also appointed to specialized assignment in Australia are Rev. and Mrs. Willis Scott. □

—NCN





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